

Zion's Herald

WEDNESDAY, MAY 10, 1899



MANY of the men and women whom the preacher meets today are or have been doubters.

All are sinners. He must speak out of his own heart to theirs. His word must have the comfort which can only come from one who has been comforted, the peace which can only be declared by one who has sought and found it in the experience of reconciliation with God, the sympathetic power which can only flow from one who knows both the burden of iniquity and the blessedness of forgiveness through Christ.

The gospel for a world of sin cannot be preached by any except those who need it for themselves. An angel could not deliver it aright. Its language is always in the first person plural, drawing the speaker and the hearers into a brotherhood of penitence and forgiveness.

"God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

Christ Himself did not come to preach this gospel.

He came to live it.

It was when the Apostles Peter and Paul and John had seen Him delivered for their offences and raised again for their justification that they began to understand and preach this gospel for a world of sin.

— REV. HENRY VAN DYKE, D. D., in "The Gospel for a World of Sin."



OUR CONFERENCE EVANGELIST

THE many friends of Dr. L. B. Bates rejoice in his appointment, at the late session of the New England Conference, as the Conference Evangelist. Dr. Bates is eminently fitted for this important work. While a superior preacher and a faithful pastor, his personal magnetism, fervent piety and generous sympathies have made him a successful revivalist in all his charges. His work at the Mt. Bellingham Church, Chelsea, is a fair illustration. He found the church nearly discouraged by a very heavy debt and suffering a great reaction from many weeks of intensely exciting services conducted by the Troy Praying Band and a noted evangelist. He secured from the people a subscription covering the entire indebtedness and conducted a continuous revival in which hundreds professed conversion, of whom 411 united with the church and scores joined other evangelical churches.

To the faithful New England pastor the possibility that this man of God may be secured to assist in the spiritual upbuilding of his church will be an inspiration. His excellent judgment, evangelical preaching, and practical method of dealing with young converts, will honor the church and the office to which he is appointed.

THE AMBITION OF CHARLES HATFIELD

REV. G. S. BUTTERS.

CHARLES HATFIELD was always called original. He went to the parsonage one summer evening and told his pastor that he had decided to become a Christian, and asked him to clear up some points which troubled him. At the end of that interview in the pastor's study, which closed with prayer, Charles said that he could see something of the good way, and believed he had commenced to follow Jesus Christ. In the next Friday evening meeting he gave this testimony: "I have started to be a Christian, and I want to be just as good a man as it is possible for me to be."

His progress was rapid. He went to camp-meeting and was wonderfully blessed. He gave a glowing testimony in the next Sunday evening service, and, contrary to his usual custom, commenced to exhort the people to seek something like his attainments. He really did not feel as concealed as he appeared, but he was quick to see that he had made a mistake, and was greatly troubled by it. Some one unwisely told him that he was being criticised, and that disturbed him so much that he came near losing his standing as a Christian. In the heart-searching that followed this unfortunate episode the Lord revealed to him that one of the worst foes to the godly life is spiritual pride, and henceforth he must be on his guard against it. He was manly enough to tell his pastor that he was somewhat in error, and to frankly confess in the presence of the people that he was seeking to walk blamelessly before the Lord. This honest acknowledgment made him many friends. "God bless you!" said a young man of his own age, "I'm with you," and then and there commenced a David and Jonathan friendship, which was very helpful to both young men.

The study and religious conversations and Bible readings of these earnest disciples only increased their longing for the holy life they found revealed in the Scriptures. They learned that this life could not be attained by their own efforts, but the Christ who cleansed lepers when on earth could cleanse any seeking soul from all unrighteousness. This, for a time, seemed too much to believe, and there were many Christians with whom they talked who were of the same opinion; but Hatfield had reached the point where he was willing

to pay any price for this gift, and with honest purpose gave himself to the Lord without reserve. The Lord was not lacking on His part, and if ever the windows of heaven were opened to a consecrated soul, Charles Hatfield was conscious of that fact.

His blessing humbled him, for he was so afraid that he would lose it by pride or debate or disobedience that he walked very carefully with his Master. He dared not boast, for Christ had done the work. He rejoiced in the good way, spoke to others freely of it, and daily saw new power in the life of faith, and had the joy of seeing some of his best friends enter into it. He had confessed

his sin and renounced it, and felt that he had Scriptural, as well as experimental, ground for believing that Christ continually saved him from it. He was teachable, charitable, cheerful, generous, humble and Christlike. In a conversational prayer-meeting one evening his pastor asked: "Brother Hatfield, what is your great ambition?" Hatfield arose thoughtfully, and deliberately remarked: "I think I can honestly say that my great ambition is to live a holy life."

If you are troubled with sleeplessness, a cup of Mellin's Food, taken on going to bed, will ensure you a good night's rest.

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3 0x 6.0	1.75	9.0x10.0 9.00
4.0x 7.0	2.87	9.0x12.0	10.50
2 6x 9.0	3.00	9.0x13.0	12.00
2 6x12.0	4.00	9.0x15.0	14.00
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GEORGE E. WHITAKER, Publisher

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Armistice at Samoa

Advices from Samoa dated April 27 have been received by cable from Auckland, N. Z. Admiral Kautz demanded that Mataafa and his warriors withdraw beyond certain lines indicated by him, leaving Apia free from all danger of an attack. The demand was refused, but as soon as it was seen that the Admiral was preparing to insist on his demand, Mataafa withdrew. The reports continue to place the German consul in an unfavorable light, and he appears to be at odds both with the British and the Americans. The Badger is well on her way to Samoa with the three commissioners, and no further trouble is anticipated. The prospect of an agreement is uncertain, but the maintenance of peace is apparently assured.

Trouble with Honduras

Last February Frank Pears, a citizen of Pittsburg, Penn., was shot and killed at San Pedro, Honduras, by a sentry. The act was without justification or excuse. The authorities allowed the murderer to escape without any attempt to bring him to punishment. The United States promptly made a claim against Honduras for \$10,000 for the benefit of the family of the murdered man. After the usual delay Honduras requested that the matter be submitted to arbitration. This proposal has been declined by the State Department, and Honduras has been informed that coercion will be the next recourse. Recent events seem to indicate that the republics of Central America have need to be taught that the United States is able and willing to protect its citizens in any and all countries of the world as long as they conduct themselves in accordance with the laws and customs of civilized nations.

Canadian Prosperity

The Canadian Minister of Finance is able to show a surplus of \$1,772,000 for the year ending June 30, 1898, and to predict that this will be increased to \$4,600,000 during the present year. He claims that the Liberals kept the expenses down to \$38,832,525 last year, which was at least a million dollars less than they would have been had the

Conservatives continued in power. He announced in the House of Commons last week that there would be no change in the present tariff laws by which preferential duties are granted Great Britain, as the Liberals were determined to give this feature a thorough trial. The full twenty-five per cent. preference in favor of Great Britain did not take effect till last August, but even with this advantage the imports from the United States showed a large increase. It was claimed that the preferential feature of the present tariff had arrested the decline of the trade with Great Britain, and that the British manufacturers were responsible for the failure to increase their trade with Canada. The Canadian House of Commons listened for two hours to quotations from various reports showing that under the Liberal Ministry the Dominion is enjoying a period of unprecedented prosperity.

Must Pay for Lynchings

The South Carolina Constitutional Convention, four years ago, not only condemned lynching, but inserted a provision in the new constitution making the county in which any case of lynching should occur liable to not less than \$2,000 damages to the heirs of the victim. A vagabond Negro was brought before a magistrate on the charge of having set fire to a gin-house. Released for lack of evidence, he was lynched. His brother brought suit to recover damages as provided by the new constitution. The circuit judge, before whom the case was tried, directed the jury to find no damages, on the ground that the county could not be held liable unless the victim was in the custody of its officers. The supreme court of the State has set aside the verdict, ordered a new trial, and put itself on record that lynching is a form of murder for which the county is liable no matter what extenuating circumstances may intervene. Encouraged by this decision, other suits will be brought, and with the universal aversion to higher taxes it is probable that lynchings will be less frequent in South Carolina.

Supreme Court of Cuba

After full investigation and careful inquiry, Governor-General Brooke has selected the members of the Cuban Supreme Court. Antonio Gonzalez Llorente is appointed president, and with him are six associate justices. These are all well-known jurists of untarnished reputations, whose social position and financial standing place them beyond any special temptation to abuse the trust confided to them. The four principal provinces of Cuba are represented

in the appointments, and this will add to the confidence of the people. The Civil Governor of Havana, Senor Mora, has been appointed Attorney General. He was educated in New York, and after the occupation of Cuba quickly learned the American policy, and thoroughly adjusted himself to it. He has made a model governor, and his transfer to the Department of Justice will inspire confidence in the stability, equity and integrity of the Supreme Court.

Combination of Steel Companies

There appears to be no reason to doubt that Andrew Carnegie has sold out his interest in the Carnegie Steel Company for a consideration exceeding \$100,000,000. With this purchase several other interests have been united, and the new company will have a large capitalization. It is no secret that the Standard Oil managers, for at least two years, have been scheming to secure the control of the iron and steel output of the United States. It is believed that within a very short time there will be a union of the larger steel, tin-plate and wire corporations with the largest capitalization ever known in this country. Should present indications prove correct, the capitalization will hardly be less than \$500,000,000, and it may be a round billion. The individual billionaire is said to be already in sight; the first billionaire corporation is likely to arrive some little time ahead of him.

Missouri Decision against Trusts

In common with many other States Missouri has an anti-trust law. A decision has just been handed down from the Court of Appeals that is likely to make this law effective. Some four years ago a firm bought a bill of goods for the payment of which it was subsequently sued in the local court. Payment was resisted on the ground that the goods were bought of a trust carrying on business against the laws of the State. The jury found for the plaintiff, and it is this verdict which the Court of Appeals has unanimously set aside. It declares that all combinations, confederations and corporations having for their object the control of the prices of any commodity are illegal and punishable under the Missouri statutes. The amount involved in the case on trial was less than one thousand dollars, but the direct result of the decision will affect millions of dollars worth of claims, since its effect, if sustained by the Supreme Court of the United States to which an appeal may be taken, is to declare that all bills contracted by residents of Missouri with any and all trusts, combinations or pools, cannot be collected by any process of law. A most imposing array of legal talent

contended that the particular combination bringing suit has changed the form of its organization so as to relieve it from all liability under the statute against trusts. To this the Court of Appeals made answer that the sale of the stock in the new company was titular and not actual, and that it was an attempt to evade the law.

Millinocket's Million-Dollar Mill

A company has been formed to compete with the corporation which now practically controls the production of wood pulp for newspaper use. At Millinocket, in Penobscot County, Maine, a mill is about to be erected, with a capacity of 250 tons a day. About 250,000 acres of woodland have been purchased, and it is estimated that it will cost two million dollars to establish and equip the plant. The contract already entered into for the construction of the mill calls for the expenditure of a million dollars. It is a great enterprise; it will employ many men; it will be the means of distributing large sums of money to people in Maine. There is some question whether it would not be a more profitable investment for the State to pay the same amount of money for the protection of the forests, and let these gigantic corporations lay waste other parts of the country. Stripped of the wealth of its timber lands, Maine will be in a sorry plight.

Cost of the War

At the breaking out of the war Senator Hale said that if it should last one year it would entail an expense of \$700,000,000. It was claimed at the time that this was an overestimate; but if Senator Hale included the money to be paid in pensions, it was an underestimate. The Treasury officials say that it is not possible to decide just what proportion of the expenses of the Government are due to the war. The \$20,000,000 indemnity just paid to Spain is not charged to any war appropriation, but it is of course one of the items with which the war must be debited. There are many other items of the same character. The expenses of the Government for ten months of the present fiscal year amount to \$533,356,303 as against \$313,763,882 for the same period last year. This shows an increase of \$219,592,421, for which the war is chiefly responsible. During the last three months of the fiscal year ending June 30, 1898, the war expenses were estimated at \$34,984,376. These two items bring the bill up to \$254,576,797. It is quite within bounds to say that the war has cost \$300,000,000 already, and when all the bills are in there will not be enough of the \$700,000,000 left to pay half the pensions that the war will entail. When everything is settled it will probably be made clear that we have done no more than our duty; and we can afford to do that whatever the cost.

Sorry Business

Up to this moment no officer of our army has won a more distinguished reputation for bravery and daring than Colonel Funston of the 20th Kansas.

That the men of his regiment are ready to follow him into any peril has been shown repeatedly; and his thorough appreciation of them, and his trust in them, have been a very large contribution to his success. At the age of thirty-three he finds himself appointed a Brigadier-General—an appointment that will command itself to all who know the work he has done. Few men have so much to expect from a continuation of the war as he, and no one is more eager to have a share in the fighting that is to be done. It is refreshing, therefore, to read in a recent letter from him touching references to killed and wounded comrades, to the far-off homes that have been and will be darkened by the death of fathers and sons, and to the "sorry business" of slaughter and destruction incident to war. For him there may be honors in war which he aspires to win, but the blessings of peace are much rather to be preferred, in the estimation of this brave young soldier.

New Maxim Gun Tests

A new gun is about to be tested with a view to introduce it into the United States army. It has already been used in actual warfare and has been adopted by most of the European governments. The larger calibres have also been used by the navy. The one designed for army use will discharge the same calibre of ammunition as the small arms now used by the army and navy. The difference between this gun and others is that the recoil of the barrel is used to load, eject the empty shells, and produce new cartridges ready for firing. It is operated by one man whose only duty is to sit on a tripod and direct the fire of the gun. Extreme lightness, stability and endurance, as well as rapid-firing qualities, are among the advantages claimed for this new weapon. Without the tripod the gun weighs between fifty and sixty pounds and can be carried either by a man or on a mule's back. Many army officers favor a special corps as necessary to develop the utmost efficiency from these rapid-firing guns of small calibre.

Commercial Activity in China

Recent statements concerning the agreement between Russia and England relating to their future course in regard to trade in China lend interest to the rapid increase of privileges granted to foreigners in that country. The signing of the treaty of Shimoneseki, made between Japan and China in 1895, and the commercial treaty which followed in 1896, mark the beginning of the introduction of modern methods in China. By the terms of these treaties the rivers were opened to citizens of other nations for trade, giving foreigners all the privileges of citizens as far as they relate to commerce. The results of the signing of these treaties were immediately felt. All nations turned their attention to China. The railroad from Pekin to Tientsin was quickly completed by the Chinese government, and additional contracts made for the building of thousands of miles of railroads; electric lighting was introduced; telegraph and

telephone lines were increased, and mining and manufacturing concessions granted. The opening to navigation of the Yangtze Kiang and West Rivers gives to trade the most fertile and the greatest commercial section of the country. Two-thirds of the foreign commerce of China passes through Shanghai, at the mouth of the Yangtze, while Canton and the British possession of Hong Kong near the mouth of the West River come next in commercial importance. Foreigners are now allowed to visit any part of the empire for purposes of trade, and the introduction of modern business methods will make China take rank among the commercial countries of the world.

Unsatisfactory Verdict

After some weeks of deliberation the army court of inquiry has made its report and the President has given it his approval. The Secretary of War is exonerated, the Commissary-General is criticised for "colossal lack of judgment," and General Miles is blamed for making statements which were not supported by the evidence. It is recommended that no further proceedings be taken; and, under the circumstances, this is the part of the verdict that will most generally command itself to the public. As the court expressly declares that the insufficiency of the food supply in Cuba, and the irregularity attending its distribution, were contributing causes to the diseases among the troops, and as it distinctly states that the so-called roast beef was not a suitable ration for troops serving in the tropics, it is difficult to see why some one is not to blame. After so long an inquiry, the army and the public are both tired of the whole subject, and the sooner it is dropped the better.

Russian Railroads

The Russian Government has decided to construct a railroad from Alexandropol in the Transcaucasus to Jaffa on the Persian frontier. The immediate object of this road is to afford an outlet from Tabriz, the capital of the province of Azerbaijan, in which a Russian syndicate has secured valuable and exclusive concessions. At present all trade passes through Turkish territory to Trebizon, a long and tedious route requiring thirty days. It is estimated that the population of Tabriz is about 75,000. Between Tabriz and Jaffa where the railway is to stop there are only about eighty miles over which merchandise is carried by animals. By the time the Russian road is completed the end of the century will have arrived, and the Shah's interdict against the construction of railways in his dominions will have ceased to be effective. At the end of that time it is probable that the line will be extended on the one side to Teheran and on the other to Shuster on the Karoon River, which for a considerable distance is navigable only to Persian vessels. The building of these new roads is of interest to America because of the great demand for American locomotives and rails. Persia has a trade amounting to about \$55,000,000, most of which is with England and India. American capital will

find in Persia, after the new road is completed, an opening for new ventures.

Gas at Fifty Cents

Four great gas companies, with an aggregate capital stock of more than \$75,000,000, have been supplying New York city with gas at \$1.10 per thousand cubic feet. Attempts to consolidate having failed, the advocates of consolidation announced that the price of gas would be reduced to sixty-five cents on May 1. This cut was promptly met with a fifty cent rate, and at that price, it is understood, the citizens are now being supplied. It is claimed that it costs more than fifty cents to manufacture and distribute a thousand cubic feet of gas, but as the companies have large surpluses there need be no anxiety on that score. The fight is chiefly between the Vanderbilts, Russell Sage, and the Standard Oil Company, and if in the process of re-adjustment the consumers recover some portion of the overcharges, so much the better. The public is the apparent gainer for the moment, but in the end it will be called upon to make up for all losses and to pay a large dividend on stock that is two-thirds water. The consumers of gas in the city of New York have probably paid the companies enough money, over and above the cost of manufacture and a liberal rate of interest on the investment, to establish and equip a plant sufficient to furnish free gas to all the citizens for the next twenty years. Municipal ownership may not be very near yet, but all the signs point to its speedy coming.

Negro Women Excluded

The Woman's National Suffrage Association at Grand Rapids, Michigan, last week, by an overwhelming vote, refused to accept a resolution demanding that the Negro women of the South have the same political rights as those claimed by her white sisters. It was urged that an acceptance of the resolution would excite sectional feeling against the Woman's Rights Association. While no political party or organization can be said to have stood squarely for the constitutional amendments in favor of equal rights for the Negro, this is said to be the first instance of a distinct avowal of the color line as a question of expediency. As a matter of practical politics, the Association is doubtless on the safe side, but as a matter of sound principle and fair play, its action is a subject for deep regret.

Reservation of the Southern Utes

The Southern Ute reservation lies parallel to the Colorado and New Mexico line. It is about 110 miles long and only about 15 miles wide. There are about a million acres in it, and as seven small rivers cross it, there is considerable good farming land. Here the Weeminuches, the Moaches and the Capotas have lived for some years — about one thousand of them. They might have lived there forever but for the discovery of mineral wealth. Ever since that unfortunate discovery there has been a persistent attempt to move the Indians. For the most part they are "blanket In-

dians," and non-progressive. Congress at its last session passed a law to allot the lands to such Indians as would take allotments, and to remove the others to New Mexico. On May 4 the lands were declared open for settlement and the great rush began. It was not quite as dramatic as the famous rush at Oklahoma, although many of the same "boomers" were promptly on hand. Thanks to the friends of the progressive Indians, they were provided for first of all, and are settled along the river bottoms. The chief source of profit to the "boomers" will be in getting lots in places where towns will subsequently be located.

Magnitude of Cuban Commerce

It is a matter of surprise to learn that the total tonnage of vessels entering Havana during the month of February exceeded that of any port in the United States except New York. While the tonnage entering Boston was 153,277 tons, that entering Havana was 167,660 tons. With the renewed activity of the Pacific commerce the vessels entering San Francisco during the month under comparison had an aggregate tonnage of only 91,768 tons; Philadelphia entered 109,771 tons, and Baltimore 147,032. In the matter of clearances Havana is also second only to the port of New York, and has double the amount of tonnage cleared at San Francisco. The importance of Havana as a distributing centre has scarcely been appreciated in the United States, but it is impossible to overestimate its value as a commercial ally.

Bacolor Next

The Americans captured San Tomas by a surprise. The next important capture was San Fernando. There was practically no resistance because the insurgents had expected an attack from the water and had fortified only one side of the town. The natives welcomed the Americans, and General MacArthur was entertained by one of the wealthy sugar planters. San Fernando is the most important town that has fallen into our hands since the capture of Manila. It is beautifully situated, is built chiefly of stone, and is the centre of large sugar estates. Our soldiers are thoroughly enjoying themselves there. According to the reports of the inhabitants of the town, there is very little sympathy with Aguinaldo in the province. Five miles to the southwest lies the town of Bacolor. Here the insurgents have 6,000 men who have never yet met the American soldiers. They are fresh, carefully drilled and looked after, and they have an abundance of ammunition. They are said to be confident that they are a match for all the Americans on the island. Thousands of natives are kept busy on the fortifications, while the soldiers attend only to matters strictly military. The country to the west of San Fernando has been cleared of insurgents, and scouting parties are employed to the south and east. The insurgents in the vicinity of Laguna de Bay — to the south of Manila — have made several attempts to break through our lines, but without success. No dan-

ger is apprehended from this direction, but the utmost watchfulness is necessary.

Events Worth Noting

The settlement of the difficulties over the boundary of Hayti and San Domingo has been referred to Pope Leo XIII. as arbitrator.

Feeling the need of rest, President McKinley left Washington on Monday for Hot Springs, Ark., where he will spend two or three weeks.

M. de Freycinet, the French Minister of War, resigned May 6. M. Camille Kranz, now Minister of Public Works, has been appointed as his successor.

The young Duke of Abrantes, King Humbert's nephew, started last week for the polar regions in the steamer Star of Italy. He expects to be in Rome again June 1, 1900.

The North Atlantic Squadron arrived at New York on May 2, from a cruise in the West Indies. After a thorough overhauling it is intended to send the ships to visit several ports of New England.

The Italian ministry has resigned after holding office ten months — just twice as long as the Rudini Ministry which preceded it. Signor Pelloux, the late Premier, undertakes the task of forming a new one.

The latest report of the American Bell Telephone Company shows that there were 465,180 telephone stations in the United States on January 1, 1899. In 1897 the number in all Continental Europe was only 453,844.

Russia objects to the appointment of Prof. Stengel, one of Germany's delegates to the Disarmament Conference, because he recently published a pamphlet defending war and predicted that no good will come of the Conference.

Circulars attacking the policy of the United States in the Philippines have been excluded from the mails to be dispatched to those islands, on the ground that they are likely to provoke discontent and incite mutiny among the soldiers.

New England will have seven supervisors to take the census next year. Maine will have two, and each of the other five States will have one. Aroostook, Hancock, Penobscot, Piscataquis, Somerset, Waldo and Washington Counties will form the first district.

The Yosemite sailed on Saturday from New York with Captain Richard P. Leary, the new governor of Guam, and 125 marines, under command of Captain Allan C. Kelton, for the naval station there. Miss Helen M. Gould sent 150 Testaments for the crew of the Yosemite, which were presented by Rear-Admiral Philip.

Rear Admiral John C. Watson, U. S. N., now in command of the navy yard at Mare Island, California, has been ordered to Manila. When Admiral Dewey comes home Admiral Watson will relieve him of the command. It is expected that peace will soon be declared, and it is believed that Dewey has himself indicated that it is time for his relief to be sent out.

"THE NONESUCH PROFESSOR"

WILLIAM SECKER, a noted Dissenting minister of the seventeenth century, who preached at Tewkesbury and London, is responsible for this title. He gave it to a remarkable little book worth its weight in gold, stamped with eminent spirituality and great concentration of thought, which he brought out in 1660. Some of its expressions are very quaint and pungent, and have been often quoted. The text which he sets at the beginning is: "What do ye more than others?" It is a question well deserving to be thought upon, always timely, and never more so than now. Nonesuch professors, those of rarest excellence, sweetest flavor, divinest beauty, are much too few. Many there are who serve the Lord somewhat slavishly from fear, and many others serve Him as hirelings for the sake of wages. But the only true service is that of sons, from love. Such will seek to please Him at all costs, not regarding the praise of men, or suffering any human influence to turn them in the least aside from the path of duty. They will prize the smallest approval from Him more than the largest from others. Their eye being single, their whole body will be full of light. Say not there are none such. Not many, it may be granted, reach this level; but here and there is one, hidden very likely from much observation by human eyes, who blesses a little circle by his clear reflection of the Saviour's image.

NO TIME TO LOSE

GENERAL GRANT whipped the enemy by being on time always, and very often a little ahead of time. He did not wait for Lee or anybody else to begin a battle. It was his rule to strike the first blow. His tactics, as far as he had any, were always offensive. The philosophy of his strategy was to get close to the enemy. Why should not preachers learn a lesson from the great General who was never defeated? Paul drew important lessons from the Grecian games. Why should not we do the same from men and events very near at hand? Dewey lost no time in going from Hong Kong to Manila. He lost no time after he reached Manila. His orders were to capture or destroy the Spanish fleet. He did both, for the vessels he did not destroy he captured.

One great fault with many preachers is that they lose time. Every preacher ought constantly to plan for aggressive work, but he ought to do far more than thus plan. Some men are good for planning who are good for nothing else. One secret of success is to make workable plans. This implies the absolute rejection of all fads, vagaries, and cranky notions. Get a workable plan, one that will commend itself to the average straight-thinking, honest-hearted, God-loving laymen of the official board, then they will back up the preacher and follow his lead. Some preachers are so utterly visionary and impractical that they confuse and bewilder the best and sincerest church members.

When the right plan is thought out —

and it ought not to take a week to do it — then go about it without the loss of a day or hour. Surely the King's business demands haste, and there is no time to lose. If the plan is right it can be worked without delay. Ordinarily the right plan will involve the idea of genuine holy living on the part of the pastor, and it is perfectly wonderful how this will stir a people to emulate his example. Then there must be continual, tireless pastoral visiting. There is no substitute for this. Souls thus gathered in will ripen for the garners of the skies. Then there must be faithful, genuine, loving presentations of fundamental gospel truths. There will be no room for vain philosophies and other trifles. The sermon will not be so very long, but it will be sharp, two-edged, afame with all helpful sympathy for struggling, tempted believers, and equally afame with argument, evidence, persuasion and tearful entreaty for the unsaved.

These three ideas applied, carried out, energized by the power of the Holy Ghost, and no time lost, will insure a forward movement wherever the pastor is ready to do and dare all for Christ and souls.

THE TREND IN TEMPERANCE REFORM

THE *Methodist Times* and the *Methodist Recorder* of London, in their issues of April 13 devote long leaders to the subject of temperance reform, and very closely and heartily agree in what they say. The occasion of the editorials is the publication, by the well known firm of Hodder & Stoughton, of a new volume relating to the subject. The *Methodist Times* says:—

"Mr. Joseph Rowntree, of York, the well-known philanthropic Friend, and Mr. Arthur Sherwell, formerly one of the agents of the West London Mission, and the author of 'Life in West London,' which created such a stir, have been engaged for some time past in the collaboration of a valuable work on 'The Temperance Problem and Social Reform.' It will be published immediately by Hodder & Stoughton, and no more important work on this supreme topic has ever appeared. The first part of the volume does for the temperance question what Mr. Charles Booth has done for the question of poverty. These thoroughly competent experts, after prolonged personal investigation at home and abroad, have made the best statement of the problem that has yet been printed. They give us statistical and other information from every point of view with respect to the horrors of intemperance. They demonstrate that the evil is as great as the most extreme temperance reformer has ever argued. The poor in particular are simply crushed and blighted by their vast expenditure in strong drink, and by all the physical and moral evils which that vast expenditure inevitably brings in its train.

"We have no space here to give the terrible facts and figures, but every temperance reformer should make haste to read and ponder this invaluable statement. It will furnish them with ample and terrific ammunition for many a campaign. The authors also point out what a fearful social and political menace the liquor trade has now become, dominating the Conservative party and paralyzing the Liberal party. They give us complete information with respect to the policy of total prohibition as attempted in the United States and Canada, demonstrat-

ing that, at present, prohibition is a failure in the great cities, while it succeeds in sparsely-populated country districts. They then furnish particulars with respect to the government state monopoly in Russia, proving that this also is a failure. Next, they demonstrate from American and other experiments that the policy of high licenses, while it may achieve some good for the moment, ultimately increases the evil by stimulating the desire of liquor-sellers for yet greater gain. Then we have a long and full account of the experiments in Sweden and Norway."

The plan suggested for the regulation of the liquor business is, in the main, the Dispensary System as operated in this country in South Carolina. The *Times* says:—

"We ourselves, after years of reflection and much prolonged hesitation, have come to the same conclusion as that which our authors have reached. We believe that this is the only effective method of dealing with the liquor trade in urban districts, and that there is no objection to it when such conditions and regulations are decreed by imperial statute as will prevent any appeal to the selfishness of the ratepayer. . . . Where liquor is sold, let it be sold as in Norway, without any attraction or temptation to stay in the liquor shop. Let all the attractions of every kind be found in public-houses that provide everything except liquor. In other words, as we have said before, the solution of the hideous self-destroying 'gin-palace' is to put the 'gin' in a very unattractive building, and to create on the other side of the street a 'palace' of the most attractive character, in which no 'gin' at all is sold."

The editorial concludes with this very hopeful prophecy:—

"We believe that, after a short period of depression, the hour has come when, in the good providence of God, all honest and humane citizens in England can join together to deal with the insolent and deadly liquor trade and to bring it under effective control."

The *Methodist Recorder* treats the matter more at length, and with enthusiastic approval. It says:—

"The writers have been anxious only to discover facts and to arrive at truth. In a final chapter the fruit of so much labor is presented in a proposal which, it is hoped, may unite all reasonable men in one supreme effort to solve the problem, and to remove one of the greatest hindrances to social reform. The writers are not 'cranks'; they are under no illusions; they warn us at every step against the fallacy that drink is the only source of crime and sorrow in the country, or that temperance reform is the only remedy for existing evils. Nor do they attach undue importance to the statistical facts marshaled in formidable array. They warn us with candor of weak points in their statistical information and remind us constantly of the cross influences that traverse broad plains of fact. The appeal is not to any party. It is addressed to every man and woman who is unselfishly desirous to promote the well-being of the people and to prevent the decadence of English strength and honor. The volume is intended in the first instance for temperance people, but its argument is equally cogent for moderate drinkers. We may add that the style is lucid and the reasoning such as one would expect from men who are level-headed and sane."

In referring to the plan suggested by the writers for controlling and restrain-

the sale of liquor, the *Recorder* says: —

"The scheme advocated by the writers is a modification of the Scandinavian plan. It proceeds upon a few simple principles. First is that, next to free license, the most dangerous method of dealing with the question, so far as densely-populated urban districts are concerned, is that of imperial prohibition; secondly, that private profit must be eliminated; thirdly, that the trade in alcohol must, at all costs, be severed from politics; and, fourthly, that the profits of the trade ought to be so spent as to promote the sobriety of the community."

It is a very significant fact that temperance people, who are really trying to do something to restrict the traffic on both sides of the water, are turning to the Dispensary System as the best solution of the terrible problem. In this connection attention is called to the following, which recently appeared in the *New York Tribune*: —

"The Pastors' Union of Detroit have taken a step toward the municipal ownership of liquor saloons. A paper on the subject which was read by Rev. Dr. Auderson advocated the adoption of the South Carolina dispensary system. The suggestion met the approval of all the ministers present."

Secretary King

THE announcement of the election of Rev. James M. King, D. D., presiding elder of the New York District of the New York Conference, as secretary of the Church Extension Society, to fill the place made vacant by the death of the lamented Dr. A. J. Kynett, will be received by the church with general favor. Dr. King is a man of marked executive ability, and is particularly forcible and convincing as a speaker. His extensive experience as an administrator and upon the platform will enable him to take up the new work with a firm and practical grasp from the beginning. The Bishops elected him at their semi-annual meeting at Syracuse. As the result of Dr. King's election, Bishop Joyce has appointed Rev. Dr. C. W. Millard presiding elder of New York District, taking him from the Poughkeepsie District; and Rev. Dr. Clark Wright, of Asbury Church, Tarrytown, is appointed presiding elder of Poughkeepsie District. Rev. Dr. W. H. Mickle is changed from Cold Spring to Tarrytown, and Rev. Dr. Richard Wheatley is appointed to Cold Spring.

PERSONALS

— Mrs. A. Barker, of Hampton, N. H., pays for ZION'S HERALD this year for the 65th consecutive time.

— Hon. and Mrs. C. C. Corbin have returned to Boston. He maintains a gradual improvement in health.

— Rev. John Collins, assistant pastor of Trinity Church, Denver, and his wife have gone abroad for three months.

— Rev. W. P. Odell, D. D., of Calvary Church, New York, had an interested hearer on a recent Sunday in President McKinley.

— E. L. Thorndike, son of Rev. E. R. Thorndike, D. D., is elected an instructor in psychology in Columbia University, New York.

— Chancellor W. F. McDowell of the University of Denver has been elected president of the State Agricultural College at Fort Collins, Col.

— J. Homer Miller, son of Rev. F. M. Miller, so long a member of the New England Conference, has recently won deserved distinction by taking the first scholarship

prize in a competitive examination at the Baltimore Medical College. Thus another blow is struck at the wicked old adage that ministers' sons are reprobates.

— Dr. A. B. Leonard, one of the missionary secretaries, has received a check for \$500 for missionary work in Porto Rico. The donor desires to have his name withheld.

— Governor Roosevelt has appointed Mrs. Mary McKee, the daughter of ex-President Harrison, a commissioner to the Paris Exposition of 1900 to represent the State of New York.

— John Sherman, ex-Secretary of State, will celebrate the 76th anniversary of his birth, on May 10, at his old home in Mansfield, Ohio. He expects to spend the summer there.

— The death of Rev. Thomas Lodge, a superannuate, at the age of 79, is announced as occurring at his residence in New York city. The funeral services were held at St. Paul's Church.

— Rev. Dr. J. T. McFarland, who has just been transferred from Brooklyn, N. Y., to Topeka, Kan., will deliver the commencement address at the Woman's College at Jacksonville, Ill., May 30.

— We are greatly gratified to learn that Rev. Dr. Arthur Edwards, editor of the *Northwestern*, has returned from his sojourn in California, and resumes his work in excellent health and spirits.

— Rev. Dr. John W. Hancher, for the past two years pastor of Grand Avenue Church, Kansas City, Mo., has been transferred to Herkimer, N. Y., and assigned to the pastorate of our church there.

— Andrew Carnegie proposes to place in a new library which he has recently endowed a bronze bust of the late Col. J. B. Auderson, of Manhattan, Kan., who when Carnegie was a boy befriended him by giving him access to his library.

— The *Western Christian Advocate* does well to compliment Morristown Normal College, Morristown, Tenn., by placing an electro of its able and successful president, Rev. Dr. J. S. Hill, upon the cover, and also the elegant new building, Crary Hall.

— Rev. Dr. J. F. Berry, editor of the *Epworth Herald*, has accepted an invitation to preach the baccalaureate sermon at Northwestern University, Sunday, June 11. Dr. Berry will also address the students of Ohio Wesleyan University, Delaware, Ohio, June 4.

— Rev. C. W. Garland, pastor at Penobscot, Maine, was married, on April 26, at South Deer Isle, to Mrs. Viola Barbour. Rev. S. A. Bender, of Calais, assisted by Rev. S. W. Chapin, pastor of the Congregational Church of South Deer Isle, performed the ceremony.

— Rev. Dr. Edward J. Gray, president of Dickinson Seminary, Williamsport, Pa., was presented an elegant sterling silver salad bowl by the faculty and students of the institution, in honor of the completion of his twenty fifth year of successful service with the seminary.

— Rev. Andrew Gillies, whose pastorate at Trinity Church, Montpelier, Vt., was so successful, and who was transferred by Bishop Goodsell and stationed at State St. Church, Troy, N. Y., is having a propitious opening in his new pastorate. His address is 1724 Fifth Ave., Troy, N. Y.

— Among those who went down with the ill-fated steamer "Stella," which was recently wrecked in the English Channel, was Rev. G. W. Clutterbuck, of Shoreham, England, a Wesleyan Methodist minister, who was formerly engaged in missionary work in India. The last sight some one had of him, says a writer in the *Methodist Record*,

er, was as he knelt on deck and prayed for and with the troubled souls on board.

— Mr. and Mrs. Samuel H. Pye sailed for Naples on steamer "Ems," May 6, from New York city. They expect to make a tour on the Continent and a flying trip through the British Isles, and return home in August. Mr. Pye has been the successful manager of the depository in St. Louis for many years.

— Rev. F. D. Blakeslee, D. D., of East Greenwich Academy, is elected president of Iowa Wesleyan University at Mt. Pleasant, Iowa, and will probably accept. Dr. Blakeslee has done magnificent and heroic work at East Greenwich, and the many friends of that institution would deeply regret his departure.

— Rev. C. L. Goodell, of Hanson Place Church, Brooklyn, preached in Toronto, Canada, on a recent Sunday morning and evening, delivered a lecture on Monday evening, and addressed the class-leaders' convention on Tuesday night. Hon. John French, so greatly beloved and revered, accompanied him.

— The very many friends of the late Dr. Asbury Lowrey will welcome with pathetic and affectionate tenderness the memorial volume which Mrs. Lowrey has published, containing the addresses delivered at the funeral services. A very lifelike portrait, a beautiful reproduction of his saintly face, adorns the pamphlet.

— An old-time contributor to ZION'S HERALD during the editorship of Dr. Daniel Wise, Mrs. Elizabeth L. D'Vys, of Inman Square, Cambridge, passed away last week. She was the daughter of Rev. Joseph E. Currie, a Wesleyan Methodist minister. The husband, a son, George W. D'Vys, and a daughter survive her.

— A very pretty wedding took place in the Stoughton St. Baptist Church, Dorchester, on Wednesday evening, May 3, the contracting parties being Mr. George E. Atwood of Boston and Miss Florence Ives of Dorchester. The ceremony was performed by Rev. A. G. Upham, the bride's pastor, assisted by Rev. Franklin Hamilton, pastor of First Church, Temple St., of which Mr. Atwood is a prominent member. Mr. Atwood is a widely known and much-esteemed Methodist layman, active in City Missionary, Y. M. C. A., and other religious and philanthropic work. ZION'S HERALD proffers sincere congratulations.

— The following painful announcement, which is made by Rev. J. A. Sherburn, of Barre, Vt., under date of May 5, will be read with tender and prayerful interest by a large circle of our readers: —

"We are passing under the rod. My son, Hermon K., a student in the American School of Osteopathy, Kirksville, Mo., was caught in the terrible cyclone of that place. The house in which he was living with all its belongings was swept away; he was carried some fifty feet and severely injured; his wife was carried further and instantly killed. We hope my son will recover. The remains of his wife were brought here for burial. The funeral services were conducted by Rev. A. H. Webb, once her pastor at Montpelier. She was a sweet, good woman, carrying sunshine wherever she went, and a member of the M. E. Church. 'God is our refuge.' "

— The *Western* of last week has this appreciative reference: "There is no doubt that Mr. and Mrs. Richard Dymond, of Cincinnati, are the most extensively-traveled Methodists in the world. Possessed of the necessary leisure, wealth, and disposition, they have visited during the last twenty-five years nearly all the countries and capitals of the globe. Their trip around the world included Japan, China, Straits Settlements, Ceylon, India, Egypt, and Palestine. They had previously enjoyed a fine trip to Turkey

and Greece, Russia, the Baltic countries, and up to the "Midnight Sun." Then follows an interesting report of an interview with Mr. Dymond upon a recent trip to Mexico.

— Rev. Dr. W. A. Quayle, of Indianapolis, Ind., was the principal speaker at the recent banquet of the Cincinnati Methodist Social Union.

— Rev. N. J. Plumb, of our Foochow Mission, is associated with Rev. Charles Hartwell, of the American Board Mission, and Rev. L. Lloyd, of the Church of England Mission, in revising the New Testament in Foo Chow colloquial.

— The *Sea Cliff News*, of Sea Cliff, N. Y., in its issue of April 29, expresses deep regret at the removal of Rev. H. D. Weston, D. D., from that place to New York city. Special reference is made to his "scholarly sermons, dignified bearing, kindly manner, and strict attention to church matters."

— Rev. Davis W. Clark, D. D., who has spent the winter with his family in this city, will supply the church at Wilmington, O., made vacant by the appointment of Rev. John Pearson, D. D., as field agent of the American Bible Society, until the next session of the Cincinnati Conference. Mrs. Clark and the sons will remain in Boston until the close of the school year.

— Prof. W. F. Oldham, D. D., of Ohio Wesleyan University, Delaware, Ohio, has been heard with unusual pleasure and profit in his recent lectures on missions at the School of Theology of Boston University. He has spoken in several of our churches on Sunday. Dr. Oldham is heartily welcomed to New England. There are few men in the church who present the great cause of missions so interestingly and convincingly.

— The *Review*, a publication devoted to the interests of the Massachusetts Institute of Technology, devotes considerable space, in a recent issue, to the part taken by the graduates of that institution in the war with Spain. In the list is Ensign Bertrand R. T. Collins, son of Rev. John Collins, of Somersworth, N. H., and a graduate of the Institute of Technology in the class of '88. It is a very thrilling and honorable record which this young man has made. We congratulate both the parents and the son.

— Captain Charles E. Clark, formerly of the battleship "Oregon," visited Bradford, Vt., where he was born and made his residence until his appointment to the Naval Academy, thirty-nine years ago. When Captain and Mrs. Clark arrived they were immediately driven to Hotel Low, where many of the Captain's old acquaintances and friends had assembled to greet him. Ex-Governor Roswell Farnham, principal of Bradford Academy when Captain Clark was a student, extended the welcome of the town.

— On the 26th of April Mr. and Mrs. Charles A. Potter, of North Grosvenor Dale, Conn., invited a few friends to their home to witness the marriage of their daughter, Miss Louisa Chollar, to Rev. G. Whitefield Simonson, pastor of the M. E. Church at Ocean Side, N. Y. The ceremony was very simple, and was conducted by Rev. C. T. Hatch. After their marriage Mr. and Mrs. Simonson went immediately to Ocean Side and are now occupying the parsonage there. They have the best wishes of their many friends in New England.

— A dispatch from Allahabad, India, announces that Rev. Dr. Samuel H. Kellogg, one of the best known theologians in the country, was killed by falling over a precipice while riding a bicycle in the Himalayas, May 2. With two other eminent scholars, he was engaged in translating the Scriptures into the Hindustani language. Dr. Kellogg was for a time pastor of the Third Presbyterian Church of Pittsburgh, Pa. He was a man of

forceful character, an eloquent speaker, and a scholar of wide attainments. A very important and valuable volume from his pen entitled, "A Handbook of Comparative Religions," is just received from the press.

BRIEFLETS

Bishop Ninde commends very highly Rev. Dr. Quayle's pamphlet on "Social Theories."

The chapel of the new Naval Academy buildings at Annapolis will be dedicated to the men who were lost in the wrecking of the battleship "Maine." It will occupy the highest point on the grounds and will be one of the prettiest buildings in the group — a domed structure in the form of a quatrefoil. Above the principal entrance will be placed this inscription: "To the Glory of God in Memory of the U. S. S. 'Maine' and its Crew, who were Destroyed in Havana Harbor, Feb. 15, 1898."

The only public bequest made in the will of the late Col. Charles A. Sinclair was \$5,000 to the Methodist Church at Bethlehem, N. H., the income of which is to be used for the support of preaching.

The 89th Annual Report of the American Bible Society shows that this great Christian agency is in a very healthy condition. Special and very favorable mention is made of the two new secretaries — Revs. W. I. Haven and John Fox. It is asserted that "Both of these gentlemen are widely and favorably known, and their coming to the Society at this crisis brings new vigor and power to its work." The total receipts, last year, were \$370,064.33. The work is being rapidly extended into our new possessions; and, in fact, the mission work of all the denominations everywhere is greatly facilitated by this Society.

Apropos to the consideration which is now being given to Cromwell, we suggest that the word of the great Commander to a certain sect is suggestive: "I beseech you, in the bowels of Jesus Christ, to think you may sometimes be mistaken."

On Wednesday, May 3, the Twentieth Century Thank-offering Commission of the New England Conference met for organization. Dr. William F. Warren was chosen president, Hon. Alden Speare vice-president, and Charles R. Magee secretary and treasurer. The action of the Annual Conference was read, and its provisions for organizing the districts and the several charges carefully considered. A number of recommendations were adopted, but in order that they might be thoroughly harmonized with each other and be made more explicit with respect to the objects for which thank offerings should be solicited, they were referred to a committee to revise and supplement. The report of this committee will be considered at an adjourned meeting of the Commission to be held on Monday, May 15. President Warren remarked at the close of the recent meeting that he knew of more than a hundred already consecrated eagles to be announced to the church in due time.

Rev. W. T. Lewis, D. D., of Troy, N. Y., in ordering a change of address, says: "Though but a recent subscriber to ZION'S HERALD, owing to the fact that my labors have, until recently, been in the far West and South, I am delighted with it and wonder how I could have got along without it. It has made itself a necessity to my study."

One of the wisest and most useful of our presiding elders makes a very practical and fitting suggestion in response to our \$1 offer for six months: "I wish some of our super-

annuates would make a house-to-house canvass." In this connection the fact is recalled that when Bishop Asbury was no longer able to do effective work in the regular ministry he employed himself, with much comfort and delight, in circulating the literature of the church.

By the courtesy of Rev. C. H. Ewer the Year Book of the New England Southern Conference reached our table on Monday.

The dedication of the new church at Newton Centre, which took place on Sunday, a report of which appears elsewhere, was an occasion of unusual interest and gratification. Those who were privileged to be present in the afternoon will not soon forget the delightful and inspiring impressions received. The church is rich, elegant and complete in all of its appointments. How it could be constructed for the modest sum of \$30,000 we are quite unable to apprehend. Great credit is reflected upon those who have directed the planning and completion of the enterprise. This edifice, which would honor any society, demonstrates the fact that it is possible to build a fine and thoroughly modern church at comparatively small outlay. We earnestly urge any of our societies that contemplate the erection of a new church to examine this building.

Death of Secretary Payne

WE were greatly shocked to learn that Rev. Charles H. Payne, D. D., LL. D., died at Clifton Springs, N. Y., Friday afternoon, May 5. Dr. Payne had been suffering some time from recurring attacks of the grippe; but, as we announced last week, he went to Clifton Springs for treatment, and it



CHARLES H. PAYNE, D. D., LL. D.

was supposed that he was slowly recovering. A relapse, however, resulted in his death.

He was born in Taunton, Oct. 24, 1830. At the age of eighteen he was converted under the pastorate of Rev. William Cone, and was baptized and became a member of the Methodist Episcopal Church in September, 1848. He was licensed to preach, January 6, 1850. After engaging in business for several years, he prepared for college, graduated from Wesleyan University in 1854, and prosecuted his ministerial studies in the Biblical Institute at Concord, N. H. In 1857 he was admitted into the Providence (now New England Southern) Conference, when, after filling various appointments for eight years, he was transferred to the New York East Conference and stationed at St. John's Church, Brooklyn. Thence he was trans-

ferred to Philadelphia, where he was pastor of the Arch St. and Spring Garden St. Churches, and thence was transferred to St. Paul's Church, Cincinnati. In 1875 he was elected to the presidency of Ohio Wesleyan University, which he held until 1888, when he resigned to accept the position of secretary of the Board of Education, to which the General Conference elected him. In 1892 and 1896 he was re-elected. He has been a member of five General Conferences, and was a member of the Ecumenical Conference at Washington. His volume on "Guides and Guards of Character Building" had a generous sale, and is a volume of vigorous thought and of scholarly and critical style.

Dr. Payne has done an epochal work in the cause of education for the church. In his presidency of Ohio Wesleyan he was indefatigable, and his administration as a whole was signal success. He especially magnified the secretaryship which he filled, and gave wise and sane direction to the cause of education in the church. He never spared himself, but felt it to be his duty to attend all the sessions of the Annual Conferences, and his face and speech had become familiar to the entire church. He was generous in responding to requests to preach, and rendered valuable service at dedications and in raising funds to complete the payment of indebtedness upon churches. He was a reformer of the courageous and effective type, especially in the cause of prohibition. He was particularly attached to the place of his birth, and visited it annually. He never forgot his "boys," as he termed them — those who graduated while he was at Ohio Wesleyan. "He was one of my boys," we have heard him say with much gratification, as some successful pastor in the church was mentioned. In his death the church has suffered a great loss. He leaves a wife and one son, who is in business at Chattanooga, Tenn.

The Issue in the English National Church

THE situation in the English National Church continues to develop aspects of interest. At last the English Parliament has been roused to assert unequivocally the supremacy of the law against the lawless assumptions of Lord Halifax and his large clerical following. And the definite issue thus raised is certain to lead to something further of a more or less momentous nature. It is possible the English Church Union may now consider its recent pretensions and attitude of defiance rash and impolitic, and decide to unfurl, for a time at least, the white banner of peace. But if the friends and supporters of the Romanizing movement refuse to cultivate a more conciliatory and submissive temper, it is perfectly clear that the House of Commons is in no mood to falter. The recent vote of 200 against 14 for a resolution, supported by Churchmen and Dissenters alike, declaring that "no clergyman should be recommended by the Ministers of the Crown for ecclesiastical preferment unless they are satisfied that he will loyally obey the law as declared by the courts which have jurisdiction in matters ecclesiastical," shows clearly that the Rubicon has been crossed as far as the Government is concerned. The vote shows an unmistakable stiffening on the part of the latter in front of a problem which has recently threatened the supremacy of their party. The question now is — Will the ritualists sacrifice the prospect of promotion for the sake of principle and see all their party permanently excluded from preferment and the government of the National Church? Or will they vindicate the sincerity and courage of their professed convictions (hitherto doubted by many) and work with

the liberationist Dissenters for the disestablishment and disendowment of the Anglican Church? This would give them all the freedom in ritual and doctrine they can desire, and as the people who now encourage them would have to support them by voluntary gifts, it would attest beyond dispute the genuineness or otherwise of the popular attachment to their innovations of which they boast. If, in view of the recent resolution of Parliament, they make up their minds to this course, the fate of the National Church is sealed; for apart from the prodigious growth which it claims during the last two decades, the English Church Union has in its ranks some of the most earnest, most eloquent and most resolute men in England, and its counsels and policy are controlled by influential and capable leaders. The solution of the problem is entirely in their hands. English-speaking Christendom everywhere will be curious to see what they will do with the Gordian knot.

old homestead, which has been in the family since its settlement in 1642.

Out of Joint with Things

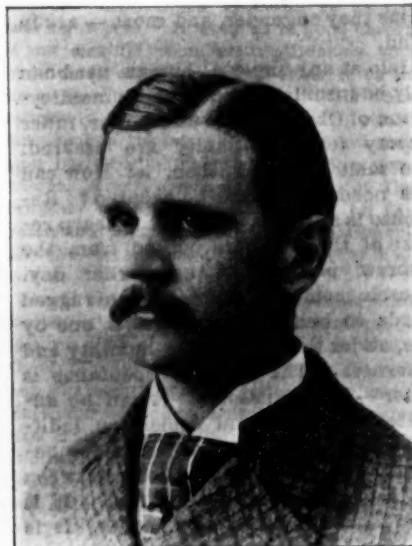
THE man out of joint with things is the most useless, and often the most hopeless, person in a community. And yet such men are to be found everywhere — men who are out of sorts with their friends, their business associates, their party, and oftentimes their church. Everything, with them, is going to the bad. Business men are unprincipled and dishonest, politicians are unscrupulous, and the church is in a state of hopeless decline, and eclipse. Even the Christian minister is often found to be out of joint with things. Looking at life from a wrong angle, he sees everything out of its proper perspective, and orbit. What is the trouble? Why, the trouble is in the man himself. He simply transfers his own distorted views to the world's canvas. Neither the people, business, politics, nor the church are all wrong. When any man is becoming thus pessimistic, he needs at once to thoroughly diagnose himself. When, as a rule, everything is going wrong with a man and he is saying that "the world is against" him, the simple fact is that he has allowed himself to get out of joint with things. As a soul physician he first needs to heal himself.

We heard the other day of a pastor who had the heroism to go to a brother minister and say: "I have come to the conclusion that there is something wrong in me, or I would not feel as I do about everything and everybody, and I have come to you to have you tell me what it is. I have reached the point at which I am determined to know myself. Now, please tell me the exact truth." And he bore it while his friend cut him to the quick in pointing out the precise infirmity that stood in the way of his success in the ministry. It hurt — this process of self-crucifixion always does — but, by the grace of God and the most heroic self-help, the limping minister eliminated the weakness which had hitherto compromised him, and today he is recognized as one of the most successful members of his Conference. In the olden time the Bishops and the presiding elders did very much of their best work, and in a most beautiful and Christlike spirit, in helping to straighten out ministers who were out of joint with things. It was contemplated that our ministry should be a holy brotherhood, and if the relation is kept as sacred and helpful as it should be, it is very certain that we could be of much greater service to each other.

A Word from Presiding Elders to Pastors

THE work of the last Conference year was more of a disappointment than an inspiration. We made a net loss in membership. This can partly be accounted for because of revision of records, stormy Sabbaths, and an unusual amount of sickness. This Conference year ought to be grandly aggressive and successful in winning souls to Christ. Our work is pre-eminently to save men. We would, therefore, ask that every pastor seek to make the most of these beautiful weeks of spring in genuine revival work. Let your preaching be revivalistic; let your social meetings be utilized for revival work; let your pastoral work be to strengthen believers and win sinners to the Saviour. Plan for extra services. Improve every opportunity to do successful work before the hot weather comes and the vacation season begins.

JOSEPH H. MANSFIELD,
GEORGE F. EATON,
EDWARD R. THORNDIKE,
JAMES O. KNOWLES.



SILAS PEIRCE.

1860, in a house at the foot of Summer St., near the present site of the new South Terminal. He was educated in the Boston public schools, graduating from the English High School in 1878. In the fall of that year, after a short time spent in Europe, he entered the employ of Silas Pierce & Co., of which firm his father was then the head, and was made a partner in 1890. He attended the Bromfield St. Church from childhood until his marriage, and served as librarian in the Sunday-school for several years. He was converted and joined the church in 1881 during the pastorate of Rev. Dr. A. B. Kendig, whose daughter Annie he married in April, 1885. At this time he removed to Roxbury and joined the Winthrop St. Church, serving as steward until his removal to Brookline in 1896, where he is a member of the board of trustees of St. Mark's Church. He is a trustee of Boston University, a director of the Boston North End Mission, and of several business corporations. His summers are spent in Scituate, Mass., on the site of his father's

FINDING ONE'S SELF IN A HYMN

HEZEKIAH BUTTERWORTH.

A YOUNG man had been struggling and praying against evil habits. His soul cried out for overcoming faith day by day, and spiritual power came to him in an unexpected way. He opened an old hymn-book and read a hymn entitled, "The God of Abraham Praise." The first words of the hymn were,—

"The God of Abraham praise,
Whose all-sufficient grace
Shall guide me all my happy days
In all His ways."

The phrase "all-sufficient grace" seemed to meet the wants of his soul. The words lifted him up on the wings of faith.

His spiritual life grew, and he used to repeat the words day by day. He learned the whole hymn, and found special strength in the lines,—

"He by Himself hath sworn,
I on His oath depend;
I shall, on eagle wings upborne,
To heaven ascend;
I shall behold His face,
I shall His power adore,
And sing the wonder of His grace
For evermore."

"The man who wrote that hymn," he said, "must have had a struggle like my own."

He tried to find the biography of the writer, whose name was Olivers, a traveling preacher in the days of Wesley. He found it at last, and read: "He was under the deepest conviction of sin and desire for righteousness. He fasted and prayed until his knees grew stiff."

So one may find himself in a true hymn. So one life may lift another, and one taper "light many lamps." The future shall share all of our victories of faith. We live for all time.

Boston, Mass.

WHAT SHALL WE DO?

REV. OTIS COLE.

MUCH has been said and written of the decline of religious life and the halt of evangelism — much in New England and elsewhere. The Governor of New Hampshire, by his sober allusions to this matter in his recent proclamation for a "day of fasting, humiliation and prayer," has given fresh impulse to thought and study. Some have criticized him, saying such a day is uncalled for and without value, and also that his positions are not well taken. Many others of quite as fair opportunities for wide observation and large knowledge re-affirm the Governor's statements and share his solicitude. The trouble is real; and one great reason for special days of soberness and prayer is found in the general disregard of such usage. Men do need to put aside business and pleasure and take time to think and pray.

For this general declension various causes are assigned. The variety is indicative of uncertainty and mutual dissatisfaction with the assignments. May not some clearness appear by assigning a cause in the plain words of the Bible?

In Isaiah (59: 1 and 2) may be read: "Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear."

Plain and outspoken, the rough message can be understood. None need mistake it. Certainly no flattery lurks in the sharp sentences. Uncompromising vigor and fiery earnestness are there. Does this vigorous indictment, drawn in ancient time, fit the present case? The personal opinion that it does is ventured. This opinion is not based in uncharitableness, or in any assumption of wisdom or superior piety; the judgment arises from some observation and study, not of days, but years; from meditation and prayer, solicitude for the welfare of the church and the saving of men. It is offered in love and in desire for better times and nobler history.

Modern environment of disciple and church is not forgotten; present burdens, duties of social life, the colossal tasks of today, are in mind; the inequalities that obtain, the greed of men, capitalist, producer, laborer, the oppression of the poor, God's poor — these things existing and growing under the industrial and social modes of the time, with the engrossing quality of the antagonisms they engender, and more — are in mind.

Help at any angle of human need can only be insufficient until larger manifestation of Christian life and larger, fuller victory for Christianity are assured. The main question, then, is: How can this needed advance be secured? Response is at hand. Accept the sharp rebuke of the Scripture quoted from the Hebrew prophet of an earlier day. Church members can take the rugged words to heart; can sit down, one by one, under their burden in humility and soberness. The cup of repentance is bitter — but wholesome. It can be admitted that personal declension, indifference, sin, have opened an abyss between the church and its Lord, between the soul — my soul — and God. It is safe to do that, thoroughly safe. It is profitable to pass some time in the valley of humiliation; it can harm no one, and it may bring a blessed contagion into the field of common thought and activity.

The Bible has severities for the arrest of thought and the discipline of the people of God. The Bible finds the deeps in man. The needs of all times are anticipated and provision made. Men do forget God. Assured positions may prove fatal snares for the soul. Churches by prosperity and enlargement may become giddy and weak. Worldliness crowds upon and enters their gates bearing coldness and death. The Bible guards all points by its severities as well as by its splendid assurances of grace and help.

It is safe to take the lowly place. Perils lessen as men go down to lament for sin. Humility is near of kin to grace and salvation. The Bible leads this way of lowliness. No disciple can go lower than his Master, who, "being found in fashion as a man, humbled Himself, and

became obedient unto death, even the death of the cross."

Men are sinners. All men need to feel the awful force of this truth. Multitudes recently have hardly felt it at all. Conviction, pungent conviction for sin, is rare, is not modern. There is far too little thought of the underlying possibilities of baseness in man. Now and then one of our number, mayhap of the ministry itself, is found to be full of diabolism. Being found out, there is a cry for cover, out of fear of exposure and loss of position, "power and pelf," rather than a cry for pardon and purity like David's. When cover is denied, repentance appears not; nay, self-murder may, because then "Earth becomes a penal Tartarus for him, his horizon girded now not with golden hope, but with red flames of remorse. . . . Of such stuff are we all made; on such powder-mines of bottomless guilt and criminality 'if God restrain not,' as is well said, does the purest of us walk. There are depths in man that go the length of lowest hell, as there are heights that reach highest heaven; for are not both heaven and hell made out of him, made by him, everlasting miracle and mystery as he is?"

If these suggestive words from Carlyle, and the Biblical showings of man's sin, commanded sober attention, if they should receive it, surely days of "fasting, humiliation and prayer" would be recognized in church and home with or without the summons of thoughtful governors. Jesus said: "The days will come when the Bridegroom shall be taken from them, and then shall they fast." Have not such days come? Is not the Bridegroom too far from us? "Our backslidings are many; we have sinned against thee. O the Hope of Israel, the Saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night? Why shouldest thou be as a man astonished that cannot save? Yet thou, O Lord, art in the midst of us, and we are called by thy name; leave us not."

There is no time like the present. We shall die soon. Our service among men ends, it may be, this year — today. To the valley! To reflection, repentance, forsaking of sin and a mighty soul-cry for pardon, for cleansing, for the baptism "with the Holy Ghost and with fire!"

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather the children. . . . Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thy heritage to reproach, that the heathen should rule over them; wherefore should they say among the people, Where is their God? Then will the Lord be jealous for his land, and pity his people."

Hedding Camp-Ground, East Epping,
N. H.

As a tree on fire kindles a whole forest into a flame, so the apostles, burning with the fire of heaven, have set in a blaze the whole world, and have filled it with the light of truth and the warmth of charity. — Augustine.

GIVE US, O GOD, TO KNOW

O Great Jehovah! make it plain
To them that look to Thee, and faint
Would wisely worship at Thy feet;
Oh, give it us, Great God, to know,
Why must fair Progress travail so,
To bring forth what, for right, is meet?
O give us, God, to know!

Through Time, so far as mortal man
May, backward straining, barely scan,
He sees the road of Progress barred
By bigotry; and, bending low,
The marplot deals his hindering blow
To check the forward march, and guard.
Why? Give us, God, to know!

The Nazarene, who came to give
Salvation, that the soul might live,
Met lash, and spear, and cross, and thorn,
To bring Thy kingdom here below.
His way was made a way of woe.
Why thus to us should peace be borne?
Oh, give us, God, to know!

When in the throes of civil strife,
This young republic fought for life,
Behind the field a carping gang,
In right's pretense, a lurking foe,
Stood in the light of battle's glow.
And, snarling, gnashed their fang to fang;
Why? Give us, God, to know!

Ah! thus Thou movest on the storm,
Thine awful wonders to perform;
And, humbly, we accept Thy way,
When, even now, the marplot's blow
Would lay Columbia stunned and low.
That he, abashed, shall rue the day,
Oh, give us, God, to know!

— William Lightfoot Visscher.

IS IT DARK?

REV. THEODORE L. CUYLER, D. D.

SOME very good people may answer this question by saying, "Yes, it is a dark hour with me, and I would be thankful to get some light." This is not strange; those who love God and whom God loves are not always prosperous; He never promises constant sunshine to any of His children. A very righteous man in olden times said, "He hath set me in dark places." Hard as it is to believe, yet it is a revealed truth, that whom God loves He chastens, and oftentimes it is probable that He does it because He loves them. Chemists do not throw sand or gravel into their crucibles; it is only the ores which contain gold or silver which are subjected to the heated furnace. Hot fires often make very bright Christians.

Some of my readers may be passing through very dark hours of pecuniary adversity. Their business has suffered badly, or their incomes have dwindled almost to the vanishing point. Gloomy times these may be to you, but I hope that they are not too dark for you to keep the straight road of integrity, or for you to read your Heavenly Father's precious promises. For your comfort, let me assure you that while I have known hundreds of Christians to be badly demoralized by prosperity, I have rarely known one to be spiritually damaged by adversity. Sharp blizzards are very apt to drive a true Christian under the safe covert of Christ Jesus. When his worldly assets run low, his heavenly assets appreciate. Christian courage shines splendidly in the dark; and a stout heart chants the brave old song, "Although the fig-tree shall not blossom, neither shall fruit be in the vines, yet I will rejoice in the Lord, and joy in the God of my salvation." It is very uncomfortable to be poor; but grace is not graduated by income, and the man who has a clear conscience, and the Lord Jesus within him, and the atmosphere of love all around him,

and the glories of heaven before him, is one of the Lord's millionaires.

To those who are suffering sore bereavements it is a great comfort to know that the darkness and the light are both alike to our Heavenly Father. In that quaint and powerful story called "A Window in Thrums," the good Scotch mother, after her boy had been taken away, said, "Aye, but that day he was confined, I found it hard to say 'Thou, God, seest me.' It's the text I like best now though, and when Hendry and Leebey is at the kirk I turn it up often, often in the Bible. I read frae the beginnin' o' the chapter, but when I come to 'Thou, God, seest me,' I stop. It's no'at there's ony rebellion to the Lord in my heart noo, for I ken He was lookin' down when the cart ran ower Joey, and He wanted to take my laddie to Himsel'. But just when I come to 'Thou, God, seest me,' I let the Book lie in my lap; for aince a body's sure o' that they're sure o' all." And we may be equally sure that the all-seeing God makes no mistakes. He sees just where to give and where to take away.

Not only sore losses and bereavements bring the Lord's people into dark places; they are often involved in deep perplexities as to the course they ought to pursue. When we have light it is easy enough to walk in the light; no one need go astray at high noon. Then we can walk by sight. Faith is trusting God to lead us in the dark. Prayer is often the cry of the soul in the darkness to an unseen Saviour; and lo! He appears to us in the fourth watch of the night, walking as over the billows, and speaking to us the assuring words, "It is I; be of good cheer; be not afraid." Wonderful guidances and providential openings often come to us in these seasons of perplexity. "He that walketh in darkness and can see no light, let him trust in the name of the Lord and stay upon his God." This is something very different from an occasional touch of the Almighty hand. It means to lean on the everlasting arm with the perfect assurance that the arm will never fail us or ever mislead us.

To all my readers who are learning hard lessons, or enduring severe chastenings, or working out difficult problems in God's school, I would say, gird up your loins, and keep the strong staff of faith well in hand. Trust your Guide in the dark. You are safer with Him in the midnight than without Him in the noonday. He will not suffer thy foot to stumble. Why you have been brought into such dark hours, you know not now; but you will know hereafter. Part of the delightful discoveries in heaven will be to find out what was strangely mysterious to us on earth. Push on cheerfully, and imitate that pilgrim in Bunyan's allegory whose song in the darkness revealed him to the other pilgrim who was journeying near him. If sorrow camp with us over night, joy cometh in the morning. It is not a very long way to heaven after all, and the hard pulls, sharp conflicts and dark hours on the road will make heaven all the brighter.

"Meek souls there are who little dream
Their daily strife an angel's theme,
Or that the rod they take so calm
Shall prove in heaven a martyr's palm."

— Mr. Morgan of England told the other day an anecdote of Peter Mackenzie, a Wesleyan preacher in England, whom he knew intimately. He was preaching once from the text, "And they sang a new song," and he said: Yes, there will be singing in heaven, and when I get there I shall want to have David with his harp and Paul and Peter and other saints gather round for a song. And I will announce a hymn from the Wesleyan Hymnal. Let us sing hymn No. 749, "My God, my Father, while I stray." But

some one will say: "That won't do. You are in heaven, Peter; there is no straying here." And I will say, "Yes, that is so. Let us sing No. 651, 'Though waves and storms go over my head.'" But another saint will say, "Peter, you are in heaven now, you forget there are no storms here." "Well, I will try again. No. 536, 'Into a world of ruffians sent.'" "Peter! Peter!" some one will say, "we will put you out unless you stop giving out inappropriate hymns, and I will ask, 'What shall we sing?'" And they will say, "Sing the new song, the song of Moses and the Lamb." — Evangelist.

OUR CHICAGO LETTER

"DEARBORN."

THE past month has been, on the whole, a prosperous one for Methodism in this city. The first and principal event worthy of note was the mid-year session of the board of examination of Rock River Conference, which was held in the First Church of Englewood, of which the chairman of the board, P. H. Swift, D. D., is pastor. Beside the regular examinations of candidates and the informal conferences, there was a large number of lectures by men eminent in their special fields. Professor Coe of Northwestern University, whose fame is even greater at home than it is abroad, spoke on "Mental Healing and Kindred Phenomena." Incidentally he gave Christian Science a coup de grâce by his clear and convincing analysis. Of course, we cannot expect the adherents of this absurd heresy to admit the above statement, since they are not aware that their beloved "science" has been dying. Prof. R. G. Moulton, of Chicago University, who still calls himself a Methodist, gave one of his characteristic interpretative recitals. Bishop Merrill spoke with his usual clearness and force on "The Trend of Modern Adventism." Other single lectures were by Dr. Brushingham on "Opportunities and Responsibilities of American Protestantism in the Light of Recent Events," President Bashford on "The Saxon and the Saxon," Prof. H. F. Fisk on "The Relation of Our Colleges to Evangelism," President Little on "The Man Behind the Sermon," Dr. McIntyre on "Peter Cartwright." The addresses which by reason of subject and mode of treatment attracted the most attention were Professor Small's paper on "The Value of Sociological Study to the Minister," Dr. Crane's on "Easter Morning Theology," and Judge Burke's on "The Church of the Twentieth Century from a Layman's Point of View."

Dr. Small, who is head professor of sociology at Chicago University and a very conservative and refined gentleman, almost startled his audience by his indictment of our present-day economic conditions. He declared, in effect, that we are in the most bewildering labyrinth of social entanglements in which the human race has wandered up to date. Judge Burke's address was in much the same strain as Professor Small's. He bade his audience behold the storm-centres of labor and capital which threaten the very integrity of the industrial firmament. Neither of these speakers could justly be called pessimistic, though there were those who, having nothing else to say, applied that epithet to the addresses. There seems to be a few of our ministers in this section — perhaps you have them in Boston — who so dislike to be troubled by a new idea that they are wont to apply offensive epithets to every one who comes forward with a new fact or a new truth. Pessimists indeed! He only is a pessimist who really fears for the future as though there were no God, or, what is most common, closes his eyes and ears to dangers lest he be too frightened to go forward. A man who dares

to look at things as they are, and call things by their right names, is anything but a pessimist. It is to be hoped that this offensive word may no longer be heard in our meetings.

I ought to speak of the courses of lectures by Professor Winchester and Bishop Vincent. The former gave three lectures which were received with the greatest enthusiasm. Bishop Vincent spoke twice, with his usual acceptability. He remarked to Dr. Swift that the program was "the best thing he had known of between the two oceans." Some timid brethren were made afraid on account of the sensational reports in the newspaper, but those who attended seem to be unanimous in their commendation. Dr. Swift and his able corps of helpers are to be congratulated.

Dr. Frank Crane, who read a paper at the mid-year session of the Conference board of examination on "Easter Morning Theology," followed with an address at our Preachers' Meeting two weeks ago on the Atonement—the latter being an expansion of the thought in the former. He believes that our views on the Atonement are rapidly changing, that the church is swinging around to the apostolic belief which emphasized not the death of Christ, but His resurrection. In his address at the Preachers' Meeting Dr. Crane read from an English work the views of prominent churchmen touching the lack of a well-defined doctrine of the Atonement in Christendom. He contended that Methodists were not tied to any particular dogma, and held that he was as good a Methodist as anybody when he rejected the governmental or similar theory for what he calls the personal-influence theory. The first, he holds, "reduces salvation to a technicality, a court-room shift; the other makes salvation the working of an immanent Saviour-Deity constantly in men. The one lays the foundation for the superstructure of legalizing sophistries about what constitutes saving faith and essentials and the like; the other sweeps away all these confusing refinements and places the soul as a child in the immediate care of a present, loving Father-Saviour." Dr. Crane seemed to imply that the church, Methodism included, generally accepted this hard legal view of Christ's atoning death. For this he was sharply reprimanded by Bishop Merrill, who, while complimenting Dr. Crane on his "beautiful address," held that our church had never endorsed this "bargain" theory. He also criticised the speaker for lack of carefulness in the use of terms, particularly in his use of the word atonement, which was made to cover too much.

Dr. Crane's paper before the ministers undoubtedly could be improved by a careful condensation, but as a whole it was not only "beautiful," as Bishop Merrill remarked, but thoughtful, reverent and spiritual. Several times he was interrupted by applause, and at the close there was the consciousness of a profound spiritual impression.

I think it is but fair to say that this paper has served only to emphasize that there is not in any pulpit in this city a more thoughtful, forceful and reverent interpreter of Christian truth than Dr. Crane. He has made a remarkable impression in the city, not as an orator, for he is deficient in personal magnetism and has not a good voice, but in the strength, variety, clearness and forcefulness of his thought. It will be a pity if he does not remain in this centre of power to instruct and to inspire the many who hear him and the greater number who read his weekly utterances in the columns of the daily papers. The rumors that he intends to change his church relations are

surely untrue. Dr. Crane belongs to Methodism. He must not leave.

Considerable excitement has been aroused over the anti-expansion meeting held in this city last Sunday afternoon. The *Record*, an unusually accurate paper, in its Monday issue said: "Central Music Hall echoed yesterday afternoon with denunciations of President McKinley's Philippine policy. . . . Epithets were hurled at the speakers in the midst of sentences. The lie was given from pit and gallery to rostrum. Those who protested against the spirit of the meeting and the sentiments expressed and the statements made were threatened with ejection." No one can deny the right of citizens peaceably to meet to protest against any policy and measure which they believe to be inimical to the interests of civilization and to the higher interests of the country, but when the occasion is used to hold up the President of the United States to contempt, to condemn our military policy in the Philippines, to charge upon English naval officers, as did Archbishop Spalding, the responsibility for Captain Coghlan's recent utterances, it is about time for a vigorous protest. The responses from the audience were disgraceful. They would hardly have been expected from a political meeting in the slums. But the speakers are largely responsible for calling out such remarks. They should have been much more guarded in their language, and the meeting should not have been held on Sunday.

There is considerable feeling against President Rogers of Northwestern University for consenting to act as chairman of the meeting, but much of the criticism is evidently unfair. Without knowing the motives which led him to accept the invitation, I can believe that he took the place expecting that the meeting would be characterized by reverence and the utterance of proper patriotic sentiments—just such a meeting as is often held in our churches. Dr. Rogers' opening remarks were certainly in harmony with such an interpretation. He said: "We are here to express our convictions on a great public question which concerns the duty, the welfare and the honor of our country. I am confident we recognize the honesty and sincerity of the President of the United States and that we do not for a moment call in question the entire rectitude of his intention. We are not here to discredit his administration nor to embarrass him in the performance of his duty." It is unfortunate that the other speakers and the audience did not take this same reasonable and patriotic position. At the Preachers' Meeting on Monday a series of resolutions prepared by W. A. Burch were adopted, protesting against the sentiments of the meeting on Sunday and concluding with the following: "That the Methodist Preachers' Meeting of Chicago hereby protests against such demonstrations, reiterating its loyalty to the President and the policy which we believe is clearly providential; that we will encourage the government by our words and prayers until the nation can see what the right course shall ultimately be."

Bishop Merrill has recently called attention to the advisability of Chicago Methodism pooling its debts, and raising the full amount of the indebtedness on our church property in connection with the effort to raise the Twentieth Century Fund. Mr. J. M. Kittleman, of Berwyn, who was a delegate with Governor Shaw from one of the Iowa Conferences to the last General Conference, has prepared a paper endorsing the Bishop's proposition and showing that the total debt of the three Chicago districts is now \$262,463, divided as follows: Chicago District, \$77,289; Chicago Northern District, \$81,532; Chicago Western District, \$103,642. This is equal to \$11 per member for

the three districts which, if divided, as is proposed, into three annual payments, will make but \$3.67 per member. Mr. Kittleman makes a strong plea for taking up the matter and pushing it to a successful conclusion.

The announcement has been made in the daily press that Dr. Daniel Bonbright has been elected dean of the College of Liberal Arts of Northwestern University, in place of the late Dr. Marcy. This is not a new honor for Dr. Bonbright, but it serves to call attention to one who has been longest in continual service at Northwestern of any of his associates. He graduated from Yale in 1850, and eight years later came to Evanston. No one who has been under Dr. Bonbright's instruction will hesitate to say that he possesses the elements of an ideal teacher. It was worth one's while to take the course if for nothing more than to hear his idiomatic rendering of the Latin into pure and elegant English. Dr. Bonbright possesses, also, a most remarkable influence over noisy and sometimes unruly students. His power to subdue such persons is almost hypnotic. In his classroom one might hear the proverbial pin drop. His rebuke, which is always couched in classical English and given in a subdued tone, is really more severe than the most terrible threat from the average person. And yet there is no one in the faculty of kinder heart and no one who has a warmer place in the affections of alumni and students. Every one who has felt his genial and scholarly influence will wish for him another score of those mellowing years that in touching him have left no impression of age, but only of ripening gentleness and strength.

Dr. Edwards is back from his California outing looking extremely well. He has the ring of health in his voice and that enthusiasm which has always characterized his conversation, his pen, and his work. We may expect a reminder of his renewed vigor in the forthcoming issues of his paper.

The new building for the Book Concern will soon be under way. Already the old structure is about removed and the workmen are excavating for the foundations. Buyers of books seem to have found out the temporary quarters, judging by the sales.

What Jesus Would Not Do

JESUS would not make "getting rich" or "getting on" the goal of His existence.

He would not wish to enjoy anything which was neither the result of His own labor nor the joyful gift of love.

He would not wear gold nor ornaments which had cost painful and degrading human labor. Nor would He allow the little birds and beasts that His Father cares for to be recklessly slaughtered to deck Him with feathers and furs.

He would not seek immunity from peril or pain by voluntarily inflicting tortures or diseases on innocent and healthy animals.

He would not be present at amusements which profane the bodies and pollute the souls of those who gain their bread by providing them.

He would not waste food or fuel while others are perishing for need of them. He would not trail yards of costly fabrics along the ground behind Him while others lack proper and decent garments.

Jesus would not earn His bread by following any employment or producing any material injurious to the moral or physical well-being of the community.

He would not seek to secure for relatives "after the flesh" any appointment or honor of which they were not worthy, or of which others were more worthy. Jesus would not

underpay or overwork strangers in order to provide for the idleness or luxury of kinsmen or descendants.

He would not condone faults or vices in the wealthy and powerful.

Jesus would not, in times of popular excitement, write false and fiery articles to the papers, by which passions are fanned into fury and wars are promoted.

He would not lead armies into other men's countries. Nor would He invent scientific means for the wholesale destruction of human lives. He would not fill children's story books with scenes of battle, murder, and violent death.

He would not demand celibacy where He could not secure chastity.

He would not violate the sanctities of womanhood in hope of saving men from the consequences of their sins.

Jesus, seeing His Father's image in all men, would not describe people by vulgar epithets derived from the color of their skins.

Having no spiteful prejudices or jealousies against any class or race of human beings, He would not invent slanderous fiction to try to justify such prejudices.

He would not hinder a man having a darker shade of skin from sitting in a railway carriage by His side.

Jesus would not refrain from telling those who do such things that they are not yet Christians, and should never so describe themselves.

Jesus would not despise a woman because she earned her bread by doing those household duties without which homes cannot exist. He would never use the words "menial duties," because whatever is duty is glorious.

Jesus would not despise the mistakes of the poor and ignorant — the futile aspirations of the suppressed, or the despair of the wronged.

Jesus would not rashly destroy any beauty which had come from the hand of His Father.

Jesus would never do a deed in itself evil, on the plea that it might lead to good.

Jesus would never sacrifice others to Himself on the score of His own superiority. — *London Independent.*

YALE LECTURES BY PROFESSOR GEORGE ADAM SMITH

Reported by REV. H. L. HUTCHINS.

II

YESTERDAY we sought to show that the tests of the Old Testament are found in the New Testament; that our Lord and His apostles affirm it to be the real revelation of God. In it are His claims to Israel, His purpose in Christ and purpose to all mankind. Our main task now is to answer the question — not only, How far are we granted the use of Hebrew Scriptures? but also, How far are they solving the problems of life bequeathed to us? Above all, how far does the work of criticism support or impair our belief that the Scriptures contain the sovereign word of God?

Before we do this, it is necessary to take a general view of modern criticism. Our first task will be to examine certain charges against the character of the work of the critical school. Many of the opponents of so-called higher criticism have reported it as but the growth of yesterday, and to be changed by the developments of tomorrow. If this were so, we should abandon our task at once, but the science of modern criticism is not a thing of yesterday. In its modern development it covers a period of more than two hundred years; nor has it been served by a less able succession of experts than modern science. It has resembled that of any other intellectual movement of our time; it has suffered from extravagances and been

forced to give up some of its positions. There are some differences of detail. It started from facts easily ascertained from the discovery of other facts. It has issued in increasing agreement on certain conclusions.

Let us look for a moment at some details. Modern higher criticism of the Old Testament may be said to have begun in 1880 with the French priest Simon, the first discovery being that of the double accounts in Genesis, indicating two authors whose work Moses put together. At first this had nothing to do with the question of Mosaic authorship. Seventy years later Astruc published the conjecture of other originals Moses made use of in the contents of the books of the Pentateuch. In Germany, in 1782, the learned Hebrewist Estielsen made plain in Genesis the double accounts, which soon were distinguished as the Elohistic and the Jehovahistic account. Another, a Scotchman and Roman Catholic named Geddes, explored farther, and found a large number of contradictions which no one could explain. In 1805 De Vette demonstrated the singularity of Deuteronomy having in it a fourth document. Next Bleek carried this on to Joshua. Hoffeldt, in his work on the sources of Genesis, arrived from other reasoning to the fact of the two Elohist documents. Thus scholars in various schools, working independently, have come to a strong and surely growing agreement. One by one, scholars who first resisted have accepted the general conclusions. They are not agreed as to the exact limits of the documents which have been so woven together. This revision has resulted in the conclusion, accepted with remarkable unanimity, that there are four main documents. These results, obtained first in the study of Genesis, then extending through the Hexateuch, suggested the analysis of other books. The books of Samuel show this diversity in a greater degree than the Hexateuch, and with differences of style. It is evident that the editors who compiled these books must have placed their whole history under their own judgment, and these conclusions were reached only after long and careful research. In the analysis of the prophets there is greater difficulty still, and a wide division of opinion. We observe the same tendency of criticism as already noticed — that it came from various sources, and from experiences of different historical positions and different tempers. The prophets always started from facts of their own age, but it is now coming clear that other generations than their own were brought in to complete the lessons of history by adding certain features not in their own age. Nothing wrong here. It was the word of God, and they wished to make it so by their own observations.

Again, the criticism of the Old Testament is not merely literary, as some charge. Profs. Sayce and Hommel have claimed that the results of higher criticism rest on differences of language and style. Nothing could be farther from the truth. Take the two stories of the origin of Bethel. It is impossible to think that they came from the same author — one as the tribe acting together, while the other represents the tribe as acting separately. Then the conquest as in Joshua — a purely literary analysis is unable to determine between the Jehovahistic and Elohist documents. Then the two accounts of the erecting the monument of stones in the crossing of Jordan — one tells of the monument being placed at the edge of the river, the other places it in the midst of the river. Again, the two stories of the marching around Jericho — one marching around once in a day, and the other seven times in one day. Also the discrepancies in the taking of Ai and the ambush which in one case was composed of 30,000 men and in the other of 5,

000 men detached from the main army. These are not due to differences of style, but to differences of facts.

Now let us look at the problem of the date of these documents. First, each of the four documents contains a collection of the laws, the first simple Jehovahistic, the next Elohistic, the third and the most elaborate, Priestly. In these cases purely historical evidence is supplied by the Old Testament itself. All the linguistic evidence was then independent and from the word itself, thus not reached by methods of literary analysis, but by historical evidence. Now, also, in the prophets one takes from Isaiah and puts it in another one hundred and sixty years ahead. Cyrus is not represented in Isa. 45-48, as showing that the historical evidence is drawn from the Bible itself. When the parallel passages of Chronicles are compared, they cannot be chronicled as that of pre-existent facts, and must be taken as homiletical treatment of the history. Thus it is that higher criticism is not based on literary, but historical, evidence. Yet this criticism is not only that of historical value, but that of the conditions of the people, their habits, customs, etc. There have been many monuments discovered and tablets deciphered which have taught us a good deal about Israel's neighbors, and we now find their modern representatives in the same lands, working, speaking, living and looking forward to death amid the same physical conditions as of old; and these evidences have enabled us to form a correct picture of Israel's condition in which her religion must have started.

Now concerning the general attitude of higher criticism to these developments of archaeology. Profs. Sayce and Hommel have asserted that archaeology is the science of criticism. If it be true, then archaeology contributes the results that Moses did not know how to read and write. Archaeology has no evidence to offer against the existence of these several documents; and, granted that the Pentateuch is composed of these various documents, has not archaeology proved also that these facts are true? [This will be the basis of my next lecture.] Archaeology has uncovered for us the early civilizations. Certainly criticism has never doubted these facts, has even recognized them in the book of Kings. What it has done for criticism is to furnish the framework in which the writers have bound these facts, and remarkably archaeology has confirmed them, but has placed them only a dozen or so years too early. Criticism and archaeology mutually supplement each other. The monuments have never witnessed to anything that criticism has not accepted. Alleged geography does not contradict criticism. The opponents of Old Testament criticism have fired a parting shot by citing the reaction against New Testament criticism of the school of Baur, and have predicted the same to occur with the Old Testament. They forget that that criticism was the result of the *a priori* reasoning of a single school of philosophy.

While the Old Testament criticism has come from many independent critics, I have been obliged to give you my own conclusions without detail. I am quite sure that the morning is dawning. The battle of higher criticism — is it to be won? I reply: It is won! What has it cost revelation? The contest has been decided. What have we to pay as indemnity? These two questions will be answered in my next lecture.

— One thing alone my heart requires — one gleam of living light amid the ashes and gloom: that into my cell of humiliation the flood of Divine pity should break and keep aglow the openings of eternal hope, and sustain the hidden strength of an everlasting love. — *James Martineau.*

THE FAMILY

—
MY YESTERDAY

EMMA C. DOWD.

My yesterday I sold,
And I cannot buy it back!
For gold, paltry gold,
My yesterday I sold,
With its treasures all untold—
Alack! alack! alack!
My yesterday I sold,
And I cannot buy it back!

Meriden, Conn.

Thoughts for the Thoughtful

There's nothing gained by fretting;
Gather your strength anew,
And step by step go onward,
Let the skies be gray or blue.

— Margaret E. Sangster.

* * *

I am clay in the hands of God, I tremble; I am clay in the hands of Love, I trust. — G. Campbell Morgan.

* * *

When God says Yes, He does it without grudging. When God says No, there is a blessing behind. — Congregationalist.

* * *

Only Christ can influence the world, but all that the world sees of Christ is what it sees through you and me. — Drummond.

* * *

A larkspur cannot lecture on the nature of a snowflake — it never saw a snowflake; and those people who have always lived in the summer of prosperity cannot talk to those who are frozen in disaster. — Talmage.

* * *

He may leave you long without succor. He may allow you to toil against a tempestuous sea until the fourth watch of the night. He may seem silent and austere, tarrying two days still in the same place, as if careless of the dying Lazarus. He may allow your prayers to accumulate like unopened letters on the table of an absent friend. But at last He will say: "O man, O woman, great is thy faith: be it unto thee even as thou wilst." — Rev. F. B. Meyer.

* * *

The man who is so taken up in the things of heaven that he forgets his duty down here on earth is a hindrance to the coming of God's kingdom. He who is so eager about the next world that he is slipshod in his business, not exact in his doings, who is at his prayers when he should be in his workshop, is a stumbling-block to everybody. There is nothing secular now since the daily bread is sacred alike by its origin and by the purpose for which it is given. We are to do our business so as to glorify our Father who is in heaven. We are to get our daily bread so as to hallow His name. — Mark Guy Pearce.

* * *

There is in every heart a dark chamber. There are very, very few of us that dare tell all our thoughts and show our inmost selves to the dearest ones. The most silvery lake that lies sleeping amidst beauty, itself the very fairest spot of all, when drained off shows ugly ooze and filthy mud, and all manner of creeping abominations in the slime. I wonder what we should see if our hearts were, so to speak, drained off, and the very bottom layer of everything brought into the light? Do you think you would like it? Do you think you could stand it? — Alexander Maclaren, D. D.

* * *

A man dreamed that he was trying to build for himself a temple to commemorate his name. He wanted a whole temple to him-

self, and an angel came to show him one that was a model of beauty. But there was one stone missing from its peak, and the man asked the angel where it was. "There has never been one there," replied the angel. "We intended to place you there, but you say that you want a whole temple to yourself, and so the place will be filled by some one else. But you will never have your special temple." Then the man, aroused by his fears, started up from his sleep, crying, "O God, put me in Thy temple! Put me in, even though I can be but a chink stone. Put me in!" — Anon.

* * *

"I shall go to him," was the sob and solace of David's broken heart in the very moment when he gave vent to the corresponding thought of anguish — "He shall not return to me." That blighted flower would not only re-bloom in the garden of immortality, but he would see it, recognize it, love it, as his own. His comforting soliloquy is not: "I shall go to heaven, where I know the spirit of my child somewhere is, though all trace of the dear earthly face and form be denied;" but, "I shall go to him; and the thought will prove more to me than the dearest, most cherished jewel in my crown. I shall go to him, where the silver cord of parental love shall no more be loosed, nor the golden bowl broken." — Rev. J. R. Macduff, D. D.

* * *

Methought I looked and saw the Master standing, and at His feet lay an earthen vessel. It was not broken, nor unfitted for service, yet there it lay, powerless and useless until He took it up. He held it awhile, and I saw that He was filling it, and anon I beheld Him walking in His garden, whither He had "gone down to gather lilies." The earthen vessel was yet again in His hand, and with it He watered His beauteous plants, and caused their odors to be shed forth yet more abundantly. Then I said to myself, "Sorrowing Christian, hush! hush! peace, be still! thou art this earthen vessel; powerless, it is true, yet not broken, still fit for the Master's use. Sometimes thou mayest be laid aside altogether from active service, and the question may arise, What is the Master doing with me now? Then may a voice speak to thine inmost heart, 'He is filling the vessel, yes, only filling it ready for use.' Dost thou ask in what manner? Nay, be silent. Is it not all too great an honor for thee to be used by Him at all? Be content, whether thou art employed in watering the lilies, or in washing the feet of the saints." Truly, it is a matter of small moment. Enough, surely enough, for an earthen vessel, to be in the Master's hands, and employed in the Master's service. — Anon.

* * *

Noah listens in docility while God tells him how the ark of his safety must be built; Daniel lifts up his eyes to God, and then goes and does his duty in Babylon with the den of roaring lions yawning at his side; Job sits in his misery and bears it patiently because it came from God. Then out of their several centuries, out of their scattered homes — Noah out of his far distant antiquity where we can fix neither time nor place, Daniel out of Babylon, Job out of the land of Uz — they come and meet in the city of Ezekiel's vision. Noah hears his messages, Daniel does his faithful work, Job meets his pain, in these streets which have existence only in the prophet's dream. At once that unbuilt city becomes the picture of the world in which humanity works out its great career under the care of God. Life the Problem, Life the Task, and Life the Burden, meet the souls of men everywhere; and, by the docility and fidelity and patience which are trained in them, the city of our human life is gradually filled with God. . . . The city is rich in which there is a Noah, a Daniel,

and a Job. Each adds his element to what the rest contribute, and the whole city's life grows balanced and complete. The life is rich which God has filled with knowledge, duty and patience, making them all channels through which He gives to it Himself. — Phillips Brooks.

* * *

Yet still
Our change yearns after Thine unchangedness;
Our mortal craves Thine immortality;
Our manifold and multiform and weak
Imperfection requires the perfect One.
For Thou art One, and we are all of Thee—
Dropped from Thy bosom, as Thy sky drops
down

Its morning dews, which glitter for a space,
Uncertain whence they fell, or whither tend,
Till the great Sun, arising on his fields,
Upcalls them all.

— Dinah Muloch Craik.

* * *

God has chosen to work out His designs not in spite of you, but through you, and where you fail there He halts. "Almighty God needs you!" — what a change that summons gives in all one's estimate of himself and his duty. It might seem a small thing to you to let your isolated or ineffective little life run to waste or to harm, but to run the risk of standing in the way of the mighty purposes of God and hindering in any degree the vast mechanism of creation — that is a thought of indescribable solemnity. It is as if in some great factory, where the looms go weaving with their leaping shuttles the millions of yards of cloth, one little thread should snap, and the whole vast mechanism should mar the entire work. — F. G. Peabody, D. D.

SHALL WE CALL IT LOVING?

REV. JAMES MUDGE, D. D.

FACE to face with the ideal, common excellence seems poor. And yet it is well to look now and then at the ideal, so that we be not too easily satisfied. Perfection is possible only to a high aim and a strenuous effort.

What is true loving? Multitudes doubtless think that they know. Nothing is commoner than those who count themselves lovers. But their right to the name they will themselves probably be disposed to doubt when they come to realize more definitely, more keenly, what has, on rare occasions at least, been included therein.

The ideal of love has lately been shown us, and in the light of its splendor ordinary passion looks pale. The Letters* of Robert Browning and Elizabeth Barrett are an amazement and a revelation. They can be fitly approached, one feels, only with unsanctified feet and uncovered head. The holy of holies in marriage and courtship is here. No more sacred place has been disclosed to the minds of the present generation. Yet we do not feel like intruders indelicately pressing in upon a privacy, for the son had full authority from the dying father to publish, and Miss Barrett herself, in one of the letters, says: "If the secrets of our daily lives and inner souls may instruct other surviving souls, let them be open to men hereafter, even as they are to God now. Dust to dust, and soul secrets to humanity — they are natural heirs to all these things."

Let lovers, then, draw near with rev-

* THE LETTERS OF ROBERT BROWNING AND ELIZABETH BARRETT BARRETT. TWO VOL. HARPER & BROTHERS: NEW YORK.

erence and learn the art of loving. Let husbands and wives, as they hold up against the brightness of this radiant picture their own far dimmer, tamer experiences, bemoan their shortcomings and be stirred to fuller fervors. Let old and young improve the privilege, rare indeed if not unparalleled in literature, of beholding two most exalted spirits, with intense poetic natures, reveling in the perfect bliss produced by an absolute community of all tastes and pursuits, and pouring out their souls in a wealth and beauty of expression which only those thus marvelously gifted could employ. No one can witness the transforming power of so pure an affection as is here displayed without being somewhat transformed himself. The reading of the record must inspire as well as rebuke. What humbleness! What utter unselfishness! What complete absorption of soul! What rivalry to acknowledge indebtedness and to excel in giving! What complaint of the weakness and emptiness of words, what struglings to make the ever inadequate language show forth a little of what the heart so deeply felt!

The few following extracts from the correspondence, for which alone room may be found here, will not fully represent it, but they may furnish a taste of the feast that the lordly volumes (1150 pages) so richly set forth.

We will let Mr. Browning, since he was the aggressor in this lovely conflict, speak first. Here are some of his sentences:—

"I rest on you for life, for death, beloved; besides, you do stand, in my solemn belief, a direct miraculous gift of God to me; may I be thankful!"

"I am yours forever, with the utmost sense of gratitude — to say I would give you my life joyfully is little. I would do that, I hope, for two or three other people, but I am not conscious of any imaginable point in which I would not implicitly devote my whole self to you, to be disposed of by you as for the best."

"You are to me a joy beyond all joys, a life added to and transforming mine, the good I choose from all the possible gifts of God on this earth, for which I seem to have lived, which accepting I thankfully step aside, and let the rest get what they can."

"I solemnly assure you I cannot imagine any point of view wherein I ought to appear to any rational creature the benefiting party and you the benefited. I know that you are immeasurably my superior."

"A life made up of such years as the last I would deliberately take rather than any other imaginable one in which fame and worldly prosperity and the love of the whole human race should combine, excluding that of yours."

"Words can never tell you, form them, transform them any way, how perfectly dear you are to me, perfectly dear to my heart and soul. I look back [from this wedding day] and in every one point, every word and gesture, every letter and every silence, you have been entirely perfect to me. I would not change one word, one look. My hope and aim are to preserve this love, not to fall from it, for which I trust to God who procured it for me, and doubtless-ly can preserve it."

Miss Barrett, as will be seen from the following, was in no way behind her lover:—

"I feel myself bound to you as one human

being cannot be more bound to another, and that you are more to me at this moment than all the rest of the world."

"You cannot guess what you are to me; it is something between a dream and a miracle, all of it."

"What should I be if I could fall unwittingly to you in the least thing? But I never will, and you know it."

"You do not make my happiness, you are my happiness."

"How often I have said that in this situation I should be more exacting than any other woman, and so different everything is from what I thought it would be. Because if I am exacting it is for you and not for me; it is altogether for you, it is for you wholly. It never crosses my thought, in a lightning even, the question whether I may be happy so and so — I. It is the other question which comes always — too often for peace."

"As the doves fly to the windows, so I think of you; as the prisoners think of liberty, as the dying think of heaven, so I think of you. When I looked up straight to God nothing and no one used to intercept me, now there is you — only you under Him."

"I love you from the depths of my nature — the whole world is nothing to me beside you. I choose here before God any possible present evil rather than the future consciousness of feeling myself less to you on the whole than another woman might have been."

"All the happiness I have known has come to me through you, and it is enough to live for or die in; therefore, living or dying I would thank God and use that word enough, being yours in life and death."

"You are all things to me, instead of all, and better than all. I can see nothing beyond you, nor wish to see it. As to all that was evil and sadness to me, I do not feel it any longer — it may be raining still, but I am in the shelter and can scarcely tell. If you could be too dear to me, you would be now, but you could not — I do not believe in those supposed excesses of pure affections."

"You are three times as much to me as I can be to you at best, because you are more than three times the larger planet."

"I was thinking the other day that certainly I had loved you all my life unaware, that is, the idea of you. Your love is miraculous compensation for the trials of many years, but such overabundant compensation that I cannot help fearing it is too much. When you came you never went away. I mean I had a sense of your presence constantly. I may say before God and you that of all the events of my life, inclusive of its afflictions, nothing has humbled me so much as your love. Your love has been to me like God's love which makes the receivers of it kneelers."

"You should have my soul to stand on if it could make you stand higher."

"Never can you feel for me, Robert, as I feel for you. It is not possible, of course. I am yours in a way and degree which the tenderest of other women could not be at her will."

"My own beloved, if ever you should have reason to complain of me in things voluntary and possible, all other women would have a right to tread me under foot, I should be so vile and utterly unworthy. All that I am I owe to you; if I enjoy anything now and henceforth, it is through you. You know this well, even as I from the beginning knew that I had no power against you."

He who can read such words as these — which are in no sense gush, but filled with all solemnity — without having deeper views of the human heart and a higher ideal of the possibilities that love holds for blessing men and women, is sadly lacking in sensibility and in appreciation of the true, the beautiful, and the good. This rarest of all romances

will make other such more frequent. And even the love of the saint for his God will come through these pages to completer development and dearer expression.

Natick, Mass.

HOUR BY HOUR

One single day
Is not so much to look upon. There is some
way
Of passing hours of such a limit. We can
face

A single day; but place
Too many days before sad eyes —
Too many days for smothered sighs —
And we lose heart
Just at the start.

Years really are not long, nor lives —
The longest which survives —
And yet, to look across

A future we must tread bowed by a sense of
loss,
Bearing some burden weighing down so
low

That we can scarcely go
One step ahead, this is so hard,
So stern a view to face, unstarred,
Untouched by light, so masked with
dread.

If we would take a step ahead,
Be brave and keep
The feet quite steady; feel the breath of life
sweep

Ever on our face again,
We must not look across — looking in
vain —

But downward to the next close step,
And up. Eyes which have wept
Must look a little way, not far.

God broke our years to hours and days, that
hour by hour,

And day by day,
Just going on a little way,
We might be able, all along,
To keep quite strong.

Should all the weight of life
Be laid across our shoulders, and the future,
rise

With woe and struggle, meet us face to
face

At just one place,
We could not go;

Our feet would stop, and so
God lays a little on us every day,
And never, I believe, on all the way
Will burdens bear so deep,
Or pathways lie so steep,
But we can go, if, by God's power,
We only bear the burdens of the hour.

—GEORGE KLINGLE, in "Make Thy Way
Mine, and Other Poems."

THE WALKING FLOWER MIS- SION

IT was Alice who suggested it, one afternoon, late in the spring, as they sat chatting together over their sewing. It was the last meeting of the society before breaking up for the summer, and all sorts of plans for the fall were being talked over. But in the midst of the merry chatter the president tapped the table with her pencil.

"Girls," she said, when silence had fallen, "I want your help and encouragement, or, more properly speaking, I want your encouragement first and your help later. I want you to encourage each other and me in thinking up some sort of work by which we may be able to keep the two ends — the fall and spring ends — of our efforts connected. I hate

to have everything come to a standstill just because we are to be more or less scattered; to 'shut down,' as they say in the factories, because the ordinary routine of the band is interrupted. Don't," pleadingly, "let that come to pass! And yet I have not the faintest conception of how it is to be avoided; and here it is that I want your suggestions. Has no one a bright idea to offer? I have thought over the problem with no satisfactory result, and now I cast it before you for solution."

It was then that Alice's eyes came back from the garden, where they had been straying.

"At the risk of being accused of calling myself — or my idea — bright," she began, looking about with a laugh, "I am going to offer a suggestion which came to me while Rose was speaking. Several times, last summer, I found myself obliged to go into town, and on each occasion I carried a bunch of flowers — sweet-peas and mignonette — by which to remind myself, when the city should be reached, that there was a place where pavements did not fling the heat defiantly back into one's face. I did not think much of the fact at the time — perhaps I hardly realized it — but I recall now that on none of those occasions did I carry my flowers more than a few blocks before they were coaxed out of my hands, now by a girl, now by a boy, now by a tired-looking woman or old man. Some put their desire into plain language, others looked it as unmistakably from pleading eyes, till my last posy was gone. I did not think much of it at the time, beyond feeling glad that the flowers had gone where they were so welcome; but it has just occurred to me that we might start a sort of a — well, perhaps, 'walking flower mission' would express my meaning as well as anything. I propose that we each promise to carry flowers whenever we go into the city, and to ask our friends to do the same. I can assure you that there will be no necessity of your hunting for ways and means of ridding yourselves of your sweet burdens. Try it once and see."

As she ceased speaking, the president gave a sigh of satisfaction.

"Alice," she exclaimed, "that is beautiful! that is exactly what we want! There are hardly any among us who do not go into town several times during the summer, if only, as Jack says, 'for the satisfaction of getting out again.' It is a very small matter to carry a few flowers with us each time. Does anybody want to discuss the subject? or are we ready for the vote when the motion has been made?"

They were ready for the motion, and Grace White voiced it in the following: —

"I move that the band form itself into a 'Walking Flower Mission' for the summer months." Which, being seconded heartily, the vote was put and unanimously carried.

I wish that I had time to tell you of all the work of that mission during the summer which followed, but to do that would take a volume. The girls, in many cases, did not content themselves with simply giving their flowers. More than one little child was followed home;

more than one poor woman received kind words and comforts which lasted long after the flowers had faded and died. For a little cripple, on whose behalf his small sister had begged 'just one flower,' a bed in a hospital was secured, and proper treatment finally gave back to him health and strength. For a motherless girl a pleasant home in the country was provided; and into hundreds of cheerless rooms the flowers themselves carried sweet messages, wakened sleeping memories, stirred old associations, and, in one case at least, turned a wandering soul back into the paths of joy and peace.

It was wonderful, too, to see how contagious the habit became. Jack Bartow, the young president's brother, was persuaded, after much difficulty, to join the mission to the extent of one flower each day. Before the week was out, he had, unsolicited, increased it to a handful, and when the frost had blackened the last blossom in the fall, he confessed, in a sudden burst of confidence to his sister, that he missed his share in the work "a lot."

"It was such fun to see the youngsters' surprise when you handed them the flowers. They generally asked for them, without a grain of hope that they would get them, and the way they opened their eyes, when they found themselves in possession, was enough to make a fellow laugh!"

Nor was Jack the only outsider. For various reasons others took up the work; and so the circles widened and widened, till, perhaps, the outer ripples touched the other shore. Who knows? — ANNIE L. HANNAH, in *Wellspring*.

W. F. M. S. NOTES

— The New England Branch has been favored of God this year in being permitted to see two of its faithful missionary workers return to their work. One has gone back to India, another to China. They have had toil and suffering in those countries for years. After a short rest here, they know that they must endure there the fearful tropical heat, the failure of strength, the unpleasant surroundings, the terrible scenes of misery caused by idolatry, the ignorance and the prejudice of heathenism, the loss of home's sweet fellowship, and the many Christian privileges which are to be enjoyed here. But they went as those who know that Jesus is saying to them: "Lo! I am with you!" as those who know that His grace, His love, are all-sufficient. No money, no earthly gain, entices them, but "the love of Christ constraineth them."

— "A tremendous speech." These words were used to describe the speech delivered by Mrs. Baldwin at the New England Conference anniversary, April 15. And was it not tremendous to hear of the fearful condition of 500,000,000 of women who know nothing of Christ? One might almost despair of the salvation of these women, but there is a flash-light on the picture, where missionary work touches it; and Mrs. Baldwin, in her description of the work of God in the missions, caused her audience to sing glad hallelujahs in their hearts.

— In a recent issue of the HERALD reference was made to the account of a day spent with Miss Sheldon, our missionary in Bhot, given by Walter Savage Landor, the famous traveler. Now a presiding elder writes: "After our Naini Tai quarterly meeting we

went to Bhot, visiting in the villages in the day, and holding magic-lantern services at night. All the slides used were Scriptural subjects illustrating the Gospel. We spent a week with Miss Sheldon. One of the days was Children's Day. The singing and praying and speaking were in four different tongues — Tibetan, Bhotgian, Nepalese and Hindi. It was a picturesque scene, and to some it was a pentecostal time. From this place we proceeded to a *meia* (camp) at which about three thousand persons heard enthusiastic preaching. In Askot, in the palace of the rajah, we carried on our work by the magic-lantern. In that palace about 550 people, among them the women of the rajah's family, were present and heard the message of the Gospel with close attention."

— Who, in our churches, has not heard of Sooboonagam? A short time ago she was a bigoted, inveterate, high-caste Hindu woman. Devoted to her idols, she fasted and performed unceasingly the rites of her religion. Now she is a new creature in Christ Jesus. Persecutions innumerable have been her portion. But read these words that she sends here for her Christian sisters: "Last year, by God's help, I visit some zenanas. Like that, this year too. I am going many homes, telling the dear women about Jesus. I am going three districts with Mrs. Jane and other two districts with Miss Jordan. Six villages I am visiting with Miss Young. The zenana women and village people are improving very much and know a great deal of Scripture. They give their testimony so beautiful and so lovingly, telling us they want to be a Christian, and don't like to worship idols any more. Some come to ask about Jesus, and many come asking bad questions. At once I shut my eyes, and ask God to help me. My God hears my prayer, and He makes me strong by His help. Some day our good Christian women going to be good Christian workers, and going to win many souls for our Lord. Some of them love me very much, and I like them all. May God bless our dear women and the poor village children, and our work for them!" Who will wear this converted Hindu woman as a bright jewel in her crown? She is now one of a band of seven hundred Bible women.

A Detaining Hand

A CERTAIN young woman who says that Fate somehow sends her more than her share of awkward predicaments came home from church one recent Sunday morning with a new mishap to relate. To the assembled family — who, it must be confessed, were more disposed to laugh than to sympathize — she explained matters thus: —

"You know, I wanted particularly to see Miss — about the poor children's Christmas tree, and I knew my only chance was to get hold of her in the church. So, as soon as the service was over, father and I started out at once, and as we passed Miss —'s pew I stopped to speak to her. I hadn't told father that I was going to stop, and as he was a trifle ahead of me I was afraid he wouldn't wait, but would go on, thinking I was right behind. So, just to make sure that he didn't, I grabbed his coat firmly with one hand and held it as I stood talking. He tugged at it rather hard at first, I thought, and I wondered why he should be in such hurry, but I hadn't time to explain to him. Then he gave a funny little chuckle and stood quiet. Finally I finished my conversation and turned round to go. My dears, I felt like sinking down on the pew cushions in a heap! It wasn't father at all; I had been hanging on desperately to a strange man's coat! Well, that was bad enough, but, with my usual

happy faculty, of course, I went on to make it worse.

"Oh, I beg your pardon," I gasped. "I thought you were my father!" Then the man laughed outright, and no wonder. He couldn't have been a day over thirty years old. Really, I shall have to have a nurse or a guardian to keep me out of scrapes, or I shall bring disgrace on you all." And she sat down, with a reminiscent sigh. — *New York Tribune*.

A Great Bargain

THE country store owned by Mr. Jabez Dodd contained such a motley conglomeration in the way of "stock" that a village lounger one day offered to bet that another man could not ask for anything in ordinary, every-day use without Uncle Jabe's producing it.

The two men entered the store, and the challenged party said: —

"Got any false teeth on hand today, Uncle Jabe?"

Without an instant's hesitation Uncle Jabe put his hand to his mouth, and a moment later held out the hand with a set of grinning teeth in it.

"There!" he said, "I'll sell that set mighty cheap, for my gooms hev shrunk so they don't fit me no more, and I'm goin' to have some new ones. If you want these ter —"

But the two men had fled, while Uncle Jabe called after them: —

"I'll let you have 'em for less'n half price." — *Youth's Companion*.

A Mistaken Thrill

EVERY one knows the story of the patriotic elderly woman who wept over the icehouse at Mount Vernon, supposing it to be the tomb of the father of his country. Here is a parallel case, as reported by the *Boston Transcript*: —

An Ohio woman, visiting Boston for the first time, had been doing the sights.

"I had my greatest thrill down at Copp's Hill burying ground," she said.

"Yes, that's just the place for the historic emotions," commented her interlocutor. She smiled.

"As soon as my sister-in-law and I got into the place," she said, "I found myself almost stepping upon a grave with an inscription on a queer little iron-cover sort of tomb; I jumped back, feeling the way you do when you step on a grave, and the inscription — just three initials, no name or date. 'Isn't it pathetic?' I said to my sister-in-law.

"Oh, I don't know," she answered, "B. W. W. means Boston water works."

BOYS AND GIRLS

A STRONG STRONGHOLD

CLARISSA POTTER.

RALPH, it looks like rain, and you have not yet mended the gutter under the shed eaves. You must do it before school time," Ralph's mother called from the pantry's open window where she stood deftly beating with paddles freshly churned butter into shapely blocks. "The cistern is near dry and the week's wash has had to wait just because you have failed to mend that gutter."

"Bother that old rain-spout!" Ralph growled, impatiently laying aside the bat stick he had carefully whittled and was sand-papering; "it's always tumbling out of fix, letting the roof's water run to waste! If we only had a spring

or well of soft water on the premises, we wouldn't have to depend on eave gutters for our wash suds!"

Ralph brought the ladder from its pines, and with a stout brace and hammer and nails soon had the spout in place. He was so busy with his work and scolding thoughts he did not see his Uncle Jean — late home from a long sea voyage — who came rolling across the yard's soft grass carpet with true sailor gait.

"Nobody else in town has to wait for roof water before they can do their work," Ralph grumbled aloud, banging the ladder back in place. "Nobody else!"

"Hold on there, my hearty!" Uncle Jean's deep voice called. "Somebody else does have to depend on rain-water for every drop they use or drink. Three months ago I was in a town of thousands of inhabitants where not a drop of fresh water but rain was to be had for love or money."

"Where? Who? Why not?" Ralph asked with quick interest.

"Because the town is built on a solid rock, and there is not a spring, or brook, or pond on it — the grand old Rock of Gibraltar."

"Tell me about it, please, Uncle," and Ralph swept the wide bench under the lilacs, where he had been whittling, clear of litter, that Uncle Jean might drop upon the seat beside him.

"Gibraltar Rock stands on a peninsula at the entrance to the Mediterranean Sea. It belongs to Great Britain, though it connects with Spain by a low, sandy isthmus one and a half miles long," Uncle Jean began, comfortably settling himself in the cool shade of the lilacs. "It is called the 'Key to the Mediterranean,' but years ago it was named 'Pillars of Hercules.'"

"It must be a big, big rock to have a town built on it," Ralph interrupted, mentally trying to place Spain on his neglected geography map.

"It is, and so high and steep that when a ship stands in from the bay, its north face looks as though old Hercules had some time cut a huge slice from a mountain, the rock wall is so smooth and straight."

"How high?" Ralph asked, wishing that he, too, had been in that ship.

"Fourteen hundred feet above the sea level and almost perpendicular. Clean cut as it looks from the sea, there are seams and cracks in it where hawks build their nests and rear their young. The east side of the rock is full of terrible precipices with dark caverns and enormous caves. Some of them are beautiful and all of them are very hard to reach."

"Did you see them yourself, Uncle?" questioned Ralph, his eyes shining with interest in this rock-ribbed old giant across the sea.

"Yes, several, but the most wonderful is the cave of St. Michael, a thousand feet above the sea. From a ship's deck the Rock looks bare of all vegetation, but orange and fig trees and many fragrant plants and gay flowers grow on it. The town of Gibraltar, built on a plain between its base on the west side and the sea, has but one street. It is wide and

well-paved, a half mile long, and lined with shops."

"But the water, Uncle. Please tell how they catch enough rain to water a whole town."

"Not only the town, but three thousand soldiers who are garrisoned there. Each house and fort and barrack has a roof so constructed that the falling rain, through the rainy season, is caught and guided into a big tank with which every house on the Rock is provided. Usually the tank is a deep pit cut into the solid rock beneath the building. This water is kept pure and fit to drink in various ways, but if one's cistern gets low before the rainy season begins, they must borrow or put off wash day, as has your mother this week."

"Impregnable, invincible Gibraltar!" Ralph quoted, suddenly recalling a schoolmate's explosive declamation.

"Yes, the strongest stronghold in all the world," Uncle Jean affirmed. "Immense sums of money and untold labor have been spent fortifying the Rock. Its principal defense is on the west side, though a seemingly needless battery is on the high, precipitous east side, and on its very summit are several forts and towers. One thousand guns are said to be mounted on the Rock. Galleries several miles long and wide enough for carriages to pass have been cut in the solid Rock, making safe, sheltered roadways from one garrison to another without exposure, when the Rock is under fire of enemies. Every twelve yards along these galleries are port-holes opening toward the bay, so no stranger vessel can near and attempt to pass this 'key of the Mediterranean' without being challenged and instantly routed, if an enemy."

"And friendly ships, if hunted by enemies or chased by pirates, can hug close to the Rock and be safe?"

"Yes, Ralph, those thousand guns are always in trim and train to fight for Great Britain's friends who run to the Rock for protection. That stronghold by the sea, Ralph," and Uncle Jean's gruff voice grew very tender, "reminds me of Christ, the Rock of our Salvation. He will keep our hearts safe from the many assaults of the great enemy if we will but put ourselves in His protection."

Ralph's head drooped, and he made no answer. He was asking himself the earnest question if now was not the best time to choose this "Rock of Ages" as his stronghold and sure defender from all enemies of the soul.

THAT'S THE WAY!

Just a little every day,
That's the way
Seeds in darkness swell and grow,
Tiny blades push through the snow.
Never any flower of May
Leaps to blossom in a burst.
Slowly — slowly — at the first.
That's the way!
Just a little every day.

Just a little every day,
That's the way!
Children learn to read and write,
Bit by bit, and mite by mite.
Never any one, I say,
Leaps to knowledge and its power.
Slowly — slowly — hour by hour.
That's the way!
Just a little every day.
— ELLA WHEELER WILCOX, in *St. Nicholas*.

THE SUNDAY SCHOOL

Second Quarter Lesson VIII

SUNDAY, MAY 21, 1899

JOHN 18: 15-27.

REV. W. O. HOLWAY, D. D., U. S. N.

CHRIST BEFORE THE HIGH PRIEST

I Preliminary

1. GOLDEN TEXT: *He came unto his own, and his own received him not.* — John 1: 11.

2. DATE: Probably between 2 o'clock and 6 o'clock A. M., Friday, April 7, A. D. 30.

3. PLACE: The palace of the high priest, in Jerusalem.

4. PARALLEL NARRATIVES: Matt. 26: 58-75; Mark 14: 54-72; Luke 22: 54-71.

5. HOME READINGS: Monday — John 18: 15-27. Tuesday — Luke 22: 54-62. Wednesday — Luke 22: 63-71. Thursday — John 8: 42-47. Friday — 1 Peter 2: 17-26. Saturday — Matt. 26: 31-35. Sunday — Psalm 141.

II Introductory

In the presence of Annas, deposed as high priest, but none the less powerful, our Lord stood, and underwent a brief examination. Questions were put to Him concerning His disciples and His teaching. Our Lord replied simply that His instructions had been given in public, in the synagogues and the temple — there had been no secrecy. The whole world knew what He taught, and it was more fitting to question His hearers than Himself. It was, perhaps, the lack of subserviency in this reply, or the exposure of the triviality of the question itself, which provoked one of the officers to strike our Lord, with the angry exclamation, Is it thus that Thou answerest the high priest? Our Lord meekly replied: If what I said was wrong, prove it to be so; but if I spoke the truth, why do you strike Me?

From the presence of Annas Jesus was conducted, bound, to Caiaphas, the son-in-law of Annas, and the titular high priest. Here, as we learn from the other Evangelists, the verdict, "worthy of death," was agreed upon by the members of the Sanhedrin who had been summoned. The close of the examination was the signal for that outburst of insult and mockery which in those rude days fell to the lot of the condemned. He was spit upon, beaten with fists, blindfolded and then struck, His tormentors tauntingly demanding that He should "prophecy" which one inflicted the blow. Even the officers who took Him into custody permitted and continued this brutal treatment, as they roughly hustled their meek and uncomplaining Prisoner to the guard-room. In the court outside as they passed, His ear was greeted with the denials and oaths of His foremost apostle; and He who had no word to utter under the cruel smart of blows and curses, lifted His sorrowful eyes and looked on Peter.

It was not the first time that night that Peter had denied his Lord. Hours before, while sitting in the glare of the fire of the court, he had been curiously scrutinized by a maid, and charged with being a follower of Jesus. Taken off his guard, he had emphatically denied it. Later, another person in the court saw him and charged him with being one

of Christ's followers; but he indignantly replied, "Man, I am not." An hour passed, and he was again accused, this time by a kinsman of Malchus, and his Galilean burr was especially noted as being against him. The crowd began to gather threateningly, and in cowardly desperation he fell to cursing and swearing, declaring with voluble oaths that he knew not the man. The crowing of the cock, and the look which Jesus gave him as He was led forth from the hall, recalled him to his senses. Making his way to the street, he "wept bitterly."

III Expository

15. Simon Peter followed Jesus — but "afar off;" "to see the end" (Matthew). He did not go openly to share his Master's fate, but followed secretly at a distance, in just the mental attitude to court the temptation to deny his Lord, if any pressure were brought to bear on him. And so did another disciple — almost universally believed to be John, it being the modest way in which he refers to himself in his Gospel. His acquaintance with the high priest (here alluded to) has raised some question, and Dr. Deems suggested that this other disciple might have been Judas; this is plausible, but improbable.

16. Peter stood (R. V., "was standing") at the door without. — His behavior betrays a nervous uncertainty of action. The other disciple . . . brought in Peter. — He had gone in, but did not like to leave his fellow disciple out. So he spoke to the portress, and brought Peter in. "St. John meant to let him in out of the cold, and not to let him into temptation; but this courtesy in intention proved a mischief in event" (Thomas Fuller).

17. Then saith the damsel — R. V., "The maid therefore." Art not thou (R. V., "art thou") also one of this man's disciples? — The portress knew that "the other" was a disciple; she naturally inferred that Peter was also one. Yet she put the question in the negative form, which made it easy for Peter to deny: You are not, are you? I am not — the first denial, and a cowardly and base one. But, on the other hand, everything had happened so unexpectedly. The disciples expected a literal kingdom. Our Lord's self-surrender had been a rude shock to them. Further, the events of the night had been exhausting. To judge Peter fairly we must put ourselves in his place.

18. Servants and officers stood (R. V., "were standing") there — "in the midst of the court" (Luke). Oriental houses are built round a quadrangular interior court, open to the sky. A fire of coals. — The spring nights in Jerusalem, which is 2,610 feet above the sea level, are often cold. Peter . . . with them — with Jesus' enemies, where he had no business to be. It was by the firelight on his face that he was suspected of being a disciple.

19. The high priest — referring to Annas, who had been deposed, but was still regarded as the true ecclesiastical head of the nation. Asked Jesus of his disciples and of his doctrine (R. V., "teaching"). — He bade Jesus give an account of Himself — what views He held and propagated, what adherents He had gained — a private and informal interrogatory from which Annas hoped, perhaps, to extract some admission on which he could base an accusation.

Annas is one of the most remarkable figures in the Jewish history of the time. His unexampled fortune was celebrated in that he himself and his five sons held the high-priesthood in succession. . . . This mere record reveals the skillful intriguer who

exercised, through members of his family, the headship of his party (Westcott).

20, 21. Jesus answered . . . spake (R. V., "have spoken") openly . . . in secret . . . nothing. — "The answer is dignified, self-possessed and calm. Jesus simply makes His appeal to the frank openness of His whole past teaching. He is willing to cast Himself even on the testimony of His enemies. They know what He has spoken, and He has no need to fear if they tell the truth. At the same time the words are intended to rebuke the hypocrisy of those who pretended a wish to know more about His teachings, when in truth they sought only a pretext for accusation. The mention of 'the world' and of 'all' the Jews lend great force to what is said" (Revision Commentary).

22, 23. One of the officers . . . struck Jesus. — "The blow was a rude, perhaps a cruel, one. It was wholly unprovoked, for in the answer of Jesus there had been no want of courtesy. Yet it failed to disturb in the least degree the equanimity of the Sufferer, or to provoke Him out of His spirit of submission to His Heavenly Father's will" (Revision Commentary). Bear witness. — This is supposed to be a legal examination: Criminate Me, if you can; violence is uncalled for and unjust. "It has been often and well observed, that our Lord here gives us the best interpretation of Matt. 5: 39 — that it does not exclude the remonstrating against unjust oppression, provided it be done calmly and patiently" (Alford).

24. Now Annas had sent him — R. V., "Annas therefore sent him." "Not being able to make progress in their decision, they send Him bound to Caiaphas" (Chrysostom); the latter probably had apartments in the same palace with Annas. There were three examinations of Jesus before the Jewish authorities: the first by Annas, of which only St. John speaks; the second by Caiaphas, related by Matthew and Mark; the third, on Friday morning, by the Sanhedrin convened in formal session, related by Luke. "Peter's denials occurred during the period from the first to the close of the second examination. John's account shows this. The other Evangelists treat that subject as a whole, hence Matthew and Mark put it after, and Luke before, the examination" (Schaff).

25. And Simon Peter stood (R. V., "was standing") and warmed (R. V., "warming") himself. — How clearly John remembered it all! They said therefore. — The other Evangelists specify who the "they" were — "the maid," and "another maid," and "another man." "In John we have the solution of these apparent discrepancies. It was not one person only that thus spoke to Peter. The remark was made by many — in the excitement of the moment by many at the same time, and Peter repeated his answer to one after another" (Revision Commentary). Art not thou also (R. V., "Art thou also")? — The question suggested a negative answer,



making denial easy. He denied it. — John does not mention Peter's oaths and imprecations.

26, 27. Did I not see thee in the garden? — The "I" is emphatic. This kinsman of the man whose ear Peter smote off demands sarcastically whether his own eyes deceived him. Peter then (R. V., "therefore") denied again — this time, according to the earlier Gospels, with a fervency and volubility of oaths that seemed to disarm suspicion. Immediately (R. V., "straightway") the cock crew — thus literally fulfilling his Master's prediction. The time was probably about three o'clock in the morning. Probably at this juncture the examination of Jesus was over, and He was being beaten as they led Him forth. Luke says, "He turned and looked on Peter." John does not tell the story of Peter's repentance. He wrote evidently with a knowledge of what had already been written by others and therefore did not attempt completeness.

IV Illustrative

1. Behold affronts and indignities which the world thinks it right never to pardon, which the Son of God endures with a divine meekness! Let us cast at the feet of Jesus that false honor, that quick sense of affront, which exaggerates everything and pardons nothing; and, above all, that devilish determination in resenting injuries (Quesnel).

2. Dupin, in his tract on the trial of Jesus, has shown that, throughout the whole course of that trial, the rules of the Jewish law of procedure were grossly violated, and that the accused was deprived of rights belonging to the meanest citizen. He was arraigned in the night, bound as a malefactor, beaten before His arraignment, and struck in open court during the trial; He was tried on a feast day and before sunrise; He was compelled to criminate Himself, and this under an oath or solemn adjuration; and He was sentenced on the same day as the conviction (Greenleaf).

3. That Peter did not fall as Judas fell, utterly and irrevocably, was due in part to a radical difference between the two men. Peter was at heart a child of God; Judas, in the core of his being, was a child of Satan. Therefore we can say that Peter could not have sinned as Judas sinned, nor could Judas have repented as Peter repented. Yet, while we say this, we must not forget that Peter was kept from falling away by special grace granted to him in answer to his Master's prayers. The precise terms in which Jesus prayed for Peter we do not know; but from the account given, it is clear that He had prayed that His disciple's faith might not fail. He had not prayed that he might be exempt from Satan's sifting process, or even kept from falling; for He knew that a fall was necessary to show the self-confident disciple his own weakness. He had prayed that Peter's fall might not be ruinous; that his grievous sin might be followed by godly sorrow, not by hardening of heart, or, as in the case of the traitor, by the sorrow of the world which worketh death — the remorse of a guilty conscience, which, like the furies, drives the sinner headlong to damnation. And in Peter's repentance, immediately after his denials, we see the fulfilment of his Master's prayer (Bruce, "Training of the Twelve").

This Will Interest Many

F. W. Parkhurst, the Boston publisher, says that if any one who is afflicted with rheumatism in any form, or neuralgia, will send their address to him at Box 1501, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured. Hundreds have tested it with success.

MARYLAND'S "CITY OF HILLS"

EVA KILBRETH FOSTER.

JUST as beautiful Turin is called Italy's "City of Statues," so may Baltimore with all propriety, it would seem, be called Maryland's "City of Hills."

And right upon the summit of one of her many hills it is that Baltimore's masterpiece in sculpture — her noble Washington Monument — lifts itself with a dignity and grace not readily described; in the imposing monument one sees a master chisel paying its tribute to a master statesman and patriot. Yes, on a hilltop stands this worthy memorial, and while colossal in its conception — in its strength, its dignity, its whole "physique" — it yet wears upon its noble front, yielding to the softening play of lights and shadows over its surface, a warmth of "expression" more suggestive of human existence than of marble or of granite.

And other monuments to the dead — to Baltimore's dead — stand upon other hilltops — of Johns Hopkins Hospital, in particular, we are thinking, a grand memorial of the donor whose name it bears; yet even while we hail these human efforts to alleviate human suffering, we know them to be but the "foot-hills" to some lofty mountain-range, compared with the real Source "from whence cometh strength;" and it is in recognition of this fact that one of Baltimore's citizens has placed just in the centre of the court a statue of "Christ the Divine Healer," a statue immense in its proportions and great in its impressiveness. While the hospital in question covers a vast area, yet it has been planned for the comfort of the few (comparatively speaking) rather than the accommodation of the many, and one is conscious of its faultless appointments at every turn.

Johns Hopkins University, too, places the Baltimore of today under further obligation to this citizen of other days, and that is a wise and commendable economy, certainly, which leads the trustees of this University to appropriate large sums for the equipment of its chairs rather than the beautifying of its buildings. Like our own Boston University and our School of Technology, this University has dispensed with dormitory life, so its group of buildings cannot be said to be large or imposing.

Most imposing, on the contrary, does one find that noble group of buildings devoted to the interests of Baltimore's Woman's College; and not a small feature of this beautiful spot is that substantial temple that has taken its stand side by side with the college buildings — a temple charged with special interest for all Boston Methodists, surely, from its association with our dear Dr. Brodbeck.

One feature of the policy adopted in Mount Vernon Place Church (Methodist Episcopal) impresses us as having in it more than the merit of novelty merely — impresses us, indeed, as having in it both a wealth of suggestion and a suggestion of wealth: in one of its side rooms — of course one would not see its auditorium so desecrated — the Mount Vernon Place Church serves a luncheon once a week for the benefit of its treasury and the convenience of the public.

Imposing in itself, Mount Vernon Place Church stands upon a still more imposing prominence, in the very shadow, one may say, of the Washington Monument earlier referred to. And here, in this locality of rarest charms, in Baltimore's most favored "niche," Methodism and Catholicism alike have set up their altars — jostle elbows, one may say, with one another; for it is but a little distance, where this hill has commenced to drop, that the great Cathedral and parochial house, or Cardinal's mansion, stand. These denominations, with the

Presbyterian, are Baltimore's prevailing or predominant ones, we are told.

But how natural that the army interests and the army equipment of this little city, like every other city, should command our special attention in these days. A visit which we recently paid to Fort McHenry will not soon be forgotten — the hours spent at this beautiful little (?) post, which has thrown out its bulwarks and has "pitched its tents" on the banks of the Patapsco River, will long linger in our memories. It was a scene, an atmosphere, that spoke more of peace than of war. One looked at the soft green lawns and generous shade-trees and forgot for the passing moment that this fort and post had been called into being by man's fighting proclivities; forgot, in this peaceful presence, that there were sun-scorched fields in other parts strewn with victims of war.

Pleasure parks, too, dot this little city of Maryland; not with the frequency of Washington's parks, but with very telling effect all the same. Through the avenues and over the lawns of Druid Hill Park, Baltimore's aristocracy drives and strolls; but in Patterson Park it is that one sees that element of society which does not trammel itself with conventionalities, enjoying life to the full; little children and big children (the children of Baltimore's less favored homes) avail themselves of the peace-inspiring and health-giving features of the place.

Take it altogether, this is a city no repete with interest, and so rich in beauty, that one thoroughly enjoys talking about it — may we call it retrospecting? — even while conscious that his description has been meagre, inadequate quite. Think of finding oneself at the letter's end, for instance, with only time left to make merely passing reference to the Peabody Institute and Pratt Library of Baltimore — institutions, both of them, that have been no mean factors in molding some of the scholars of our day.

Some very effective spiritual molding, we are told, is accomplished by Rev. Mr. Babcock (Presbyterian) of this city — a man who, without being a sensationalist, is yet endowed with a spirit of aliveness and a personal magnetism that draw many to his church, a church that, like that of our own Dr. Gordon in Boston, numbers many of the most cultured among its members, even while its doors are opened — and opened wide — to the world's less favored sons and daughters — opened to the masses.

"A Fair Outside Is a Poor Substitute For Inward Worth."

*Good health, inwardly, of
the kidneys, liver and bowels,
is sure to come if Hood's Sar-
saparilla is promptly used.*

This secures a fair outside, and a consequent vigor in the frame, with the glow of health on the cheek, good appetite, perfect digestion, pure blood.

Catarrh — "I have had no return of the catarrh which troubled me for years, since Hood's Sarsaparilla cured me." Mrs. J. O. MARTIN, Washington St., Ogdensburg, N. Y.

Dyspepsia — "Complicated with liver and kidney trouble, I suffered for years with dyspepsia, with severe pains. Hood's Sarsaparilla made me strong and hearty." J. B. EMERTON, Main Street, Auburn, Me.

Hood's Sarsaparilla
Never Disappoints

Hood's Pills cure liver ills; the non-irritating and
only cathartic to take with Hood's Sarsaparilla.

The Deaconess Department

AT the recent session of the New England Conference, held in Tremont St. Church, Boston, the Deaconess Work received very cordial recognition in several ways. The report of the Conference Board, which will appear in the Minutes and will be read with interest, was presented by the chairman, Dr. Whitaker, at the business session Saturday morning. Saturday evening a large and deeply interested audience attended the anniversary. Sabbath morning the simple but beautiful consecration service took place, conducted by Bishop Mallalieu, at which time Misses Barber and Fisk were received into the order of deaconesses according to the provisions of the Discipline. On Monday evening the superintendent of the work in Boston was introduced to the Conference and spoke briefly of its needs. Rev. W. T. Perrin, as president of the corporation and board of managers, at one of the business sessions of the Conference invited the ministers and friends to visit the Home, etc., and quite a number favored us with a call at various times during Conference week.

Deaconess Anniversary

The first service of this kind ever held in connection with the New England Conference, occurred Saturday evening, April 15, and was certainly a very successful initiative. Rev. W. T. Perrin, Ph. D., president of the work in Boston, presided, assisted in the devotional exercises by Rev. W. R. Clark, D. D., Rev. J. D. Pickles, Ph. D., and Rev. G. S. Butters. The singing was congregational with the exception of a beautiful solo, "Abide with Me," by Mrs. R. Ramsdell, of Jamaica Plain. Dr. Perrin gave a brief résumé of the work in Boston, and then introduced as the speaker of the evening Rev. Frank Mason North, D. D., who, by his membership on the board of managers of the New York Deaconess Home, and his intimate relation to the work, would be, Dr. Perrin said, amply able to present the work as its importance justified. In his introduction Dr. North said that he was not there officially like other Conference speakers; but his subsequent remarks proved that he knew whereof he spoke. Following are a few extracts from one of the finest addresses on the subject to which it has ever been our privilege to listen:—

"I like the Methodist Church immensely for one very special reason, and that is because it has room for new things, and so it utilizes new methods of service to help those who need its ministry."

"I also like it because it makes room for women's work. We have not given them the privilege to preach, but they have gone on preaching, for all that, in their ministries of love."

"The deaconess work is of God. It is no longer an experiment. Its first decade has proved its permanency. It is a providential agency raised up to reach the multitudes of people that need it so sorely. It is a part of God's great plan for bringing the world to the feet of Jesus."

"Bishop Thoburn once said that he believed that God would let him live to see the time when there would be five hundred deaconesses in the city of New York. His prophecy is fast being fulfilled."

"It is not only a Methodist movement, but a movement which touches the life of the world itself. It is spreading throughout all Christianity, because it meets the needs of Christianity, for its out-workings in ministry and service."

"Give us ten thousand deaconesses in the Church of Christ! There are men here who will live to see the time when we have that

number. Give us ten thousand in our own beloved Methodism; then you will have the multitude of people understanding Jesus Christ as, alas! they do not know Him now."

"So I say Godspeed to this work. It is a great part of a great ministration in the evangelization of the world."

Our Question Box

9. Are deaconesses allowed the privilege of attending lectures, concerts, etc.?

We will reply to this question, first, by an extract from a German deaconess story which was reviewed some time since in ZION'S HERALD, and which it would do every one good to read:—

"I thought you deaconesses were too busy to spend an evening for a concert," said my uncle.

"That is true usually, and, too, we hesitate to spend our money for tickets when there are so many suffering for bread. Tonight, however, I have a treat. Herr Lichten, the gentleman whom one of our deaconesses nursed through a dangerous illness last year, is a member of the orchestra up there. He plays the violin. He sent to our Home a season ticket to the Philharmonics, and we take turns coming to enjoy the beautiful music. Tonight the lot fell to me. The music strengthens us for our duties."

As to our American deaconesses, the same testimony could be given. Only this winter some of our number, through the kindness of a friend, enjoyed the rich privilege of the Symphony Concert and the Oratorio of the Messiah.

If the choice were to be made between a revival service where people out of Christ might be brought to Him, and any other kind of a gathering, the question would always be decided in favor of the former, for the business of the deaconess is to help men and women to come to, and live for, Christ; but, as we have said in these columns before, anything that will broaden the life and deepen the experience in true and beautiful ways, is greatly to be desired by any Christian worker, if only the main object of living be thereby ministered to.

Frequent inquiries, even from members of our own church, compel the recognition of the fact that there are many people who do not yet know very much about deaconesses. The following is taken from Rev. Dr. Henry Wheeler's book, entitled, "One Thousand Questions and Answers Concerning the Methodist Episcopal Church":—

300. What is a deaconess?

A godly woman called and set apart by the church for specific work connected with its charities and evangelistic enterprises.

301. When was the office of deaconess first recognized in Methodism?

Mr. Wesley appointed men and women to visit, nurse, and relieve the sick, and wrote in reference to them: "Upon reflection I saw how exactly in this also we had copied after the primitive church. What were the ancient deacons? What was Phoebe, the deaconess, but such a visitor of the sick?" Thus at the beginning of the Methodist movement the office and work of the deaconess were suggested.

312. Is she bound by vows to any period of service?

No vow can be exacted from her. She is at liberty to relinquish her office at any time. The office, work, and responsibility are such that they should not be assumed or forsaken without serious and prayerful consideration.

313. What remuneration does she receive?

She receives no salary, but a sufficient amount of money for personal expenses, with food and clothing, a home, pure society, the confidence of the church, the blessings of the poor, and the favor of God.

314. How will she be supported in sickness or old age?

If she becomes disabled while in the service of the church, or continues in the work until age or infirmity disqualifies her for further labor, she

will be tenderly cared for in the Deaconess Home.

The Training School

— The Training School commencement will occur this year on May 23, and will be addressed by Rev. E. S. Tippie, Pa. D., of New York, who is eminently fitted to present an address that will be well worth hearing. Pulpit notices will be sent to all our churches in and near Boston, and ZION'S HERALD and the daily papers will announce the program in full, giving time and place, etc., but we wish now to extend to all our friends a very cordial invitation to be present.

A PRECIOUS EXPERIENCE.

To the heart of every Christian worker there comes at times a knowledge of the result of the working of the Spirit of Christ as it transforms lives. Near the close of a day of sweet service for my Master, His Spirit directed me to a home to invite the little girl to come to our industrial school. Entering the home I met the mother. As I was talking with her, I noticed a lady standing in the room. Eagerly and pathetically she turned her face towards me. I recognized at once that there was a need and longing in her heart that had not been filled. She left the room a short time before I went. As I stepped down the stairs a voice greeted me in these words, "Please, lady, walk in." I was so glad to go in, for it was the same woman I had just seen. I had been with her only a short time when she poured out in pathetic tones the burdens which were so heavily pressing upon her heart. These are her words: "Lady, I have so much upon my heart. I am sick so, that I can hardly do my work. My husband has been out of work, so we have just the bare necessities of life. Oh, I have missed so many opportunities of doing good! My life is dark and desolate, I feel that I haven't a friend in this world." While I silently listened to her, my heart was lifted in prayer that Jesus would comfort her through me. I asked her one question: "Have you faith in God?" She replied: "I felt once that He was my helper, but that was long ago. So many things have come to try me that I feel there is a great distance between me and my Heavenly Father." I opened the precious Word and read the 103:1 Psalm. I could feel that she was grasping the words with a new meaning, and when I came to the verse, "Like as a father pitileth his children, so the Lord pitileth them that fear Him," her heart was softened and broken. At that moment—one of the most sacred in my life—I knelt in that dark kitchen with that dear woman, sobbing and trembling. With my arms about her I softly talked with Jesus, for He was so near. When I ceased to commune with Him, she spoke a few words to the compassionate Listener. Soon the light broke in so beautifully. As she rose from her knees I could not doubt but that the Spirit of Christ had possessed her heart. She said, in peaceful tones, "I know Jesus has met with us, for I feel lifted above myself, my care and burdens have passed, and light and peace fill my heart!"

— We are hoping that the May-flowers that have been sent us this spring are the promise of many more to come. The beautiful arbutus is so fragrant and keeps fresh so long, that we covet more of the little beauties to carry sunshine into more dark homes.

— This is the testimony of a pastor soon after a deaconess had been appointed to work in his church: "Her work is beginning to

tell already. A woman who has for some time been getting far away, came to church yesterday and brought her children to Sunday-school. New members have been secured for the Junior League, and as the deaconess becomes better known I am sure she will be a great blessing."

— Notes from the Fall River and Providence Homes have for some reason failed to reach us at the required time, so we this month fulfill our promise of giving to our readers the following paper, written by Miss Hibbard for the Deaconess Assembly held last February:—

The Nurse Deaconess

Nineteen hundred years ago, in the little land of Palestine, there appeared a Divine Man. Living this earth-life for but thirty-three years, He left His presence with us for all time, and ended His mission here by sending forth others to carry forward the work He had laid down.

The records tell us that "He went about doing good." We read that they brought unto Him those that were lame, dumb, deaf, blind, and sick with divers diseases, and He healed them all. Along rocky pathways, through dusty village streets, in burning heat of the valleys, amid the swarming, clangor hordes of the metropolis, He brought the balm of His presence, the healing of His touch, thus sanctifying forever not only the preaching of His Word for the healing of souls, but also the ministry of those who with His own tenderness and love shall care for the sick bodies of the children of men.

When He sent forth His disciples it is said that "He sent them to preach the kingdom of God and to heal the sick." Blessed work of love! We come today to call your attention to women who in these modern times are striving to follow their Master in such labors. We may find them not where Mary sat at Jesus' feet in Palestine, but no less truly learning of Him, striving to gather and embody in their lives the knowledge that shall fit them to be instruments for His using.

Our nurse deaconess! What must she be in character and life, what shall be her training, where shall be her work, in order that we can truly say of her that she does "preach the kingdom of God and heal the sick?" She must pursue her calling in homes where poverty, sin and ignorance abound. She must fight filth and foulness in all their forms. She must nurse those who are not only prostrate with disease and racked with pain, but broken by care, sorrow and despair. All phases and conditions of life meet her in her variety of cases. Aged people, little children, lives brought low by sin, the ghastly victims of terrible accidents, she may be called upon to care for. Can she be equal to such tasks? Has any deaconess proved heroic enough to face such scenes?

Kindly listen to a true story of a deaconess nurse: A loud ring came to the door of a Deaconess Home one day, and the agent of a Humane Society presented himself and asked for a nurse to go with him to the outskirts of a city to care for a family he had found. He gave the superintendent to understand what would meet her nurse, and asked, "Will any one be willing to go?" "Wait and see," was the response.

Sending the messenger up the stairs, the only two nurses at home were presented to him, and both expressed a cheerful willingness to accompany him. Choosing the stronger of the two and taking her in his carriage he set her down an hour or two later at the place.

The house was a shanty of one room, with a shed at the back through which the wind and rain found ready entrance. A cookstove, table, some chairs, a few dishes, and two beds were the furniture of the house. This one

room was the home of eight people, four of whom were dangerously ill with typhoid fever — too ill, the physician later said, to be removed to any hospital. Here this devoted woman spent the next six weeks, day and night, except for occasional hours for sleep at a home near by. A room was rented for lodging for two of the well members of the family. With the assistance of the agent who had brought her, the stove was removed to the shed outside, the cracks of which were stopped with old boards begged of a neighbor, and housekeeping and nursing began, provisions being furnished by the agent as needed. Of the four whom she nursed two recovered, but twice during this time she cared for the dead as well as the living.

Did she consider herself as making any great sacrifice, as being especially heroic? Not at all. She simply came home at the end, much worn and wearied, but with a glad look on her face as she said: "O girls, wasn't it good? The mother is saved to her children, and, best of all, they have become earnest Christians since they have been sick."

What sustained her, do you ask? Dear friends, her deaconess motto, "For Jesus' sake" — the knowledge that the work was the Lord's, not hers. The peace and quietness of soul, stilling all needless anxiety and tumult of spirit within her, she had learned from Him alone. Set free from herself, the deaconess shall be free to devote all her powers to her work without wearing friction of soul. Looking upon physicians, nurses, medicines, appliances, as but honored means in the hands of the Great Healer, she blesses all with prayer, and remembers her Lord in all things. Full well she knows,

"The healing of His seamless dress
Is by our beds of pain;
We touch *Him* in life's throng and press,
And we are whole again."

Next to her absolute reliance upon her Lord the deaconess nurse must have reliance upon herself. This is made possible only by the most exact and liberal technical training. She spends two or more years in a deaconess hospital, under the care of competent physicians and head nurse, caring for medical, surgical, and maternity cases before she is sent out into the homes of the people. It is needless to say that in these hospitals the sick poor are received without charge, and as tenderly cared for as though paying the full price for their care. The amount of such good done by our deaconesses in hospitals is only limited by the failure of God's people to sufficiently support such institutions. The details of such training belong rather to a medical lecture than to this paper, but suffice it to say that the graduate deaconess nurse stands high in the estimation of our best physicians who are privileged to have her services for their patients.

What should be the

CHARACTERISTICS OF SUCH A WOMAN?

First, there should be a recognized call from God to the work. Second, that which should characterize any woman worthy to be retained in deaconess work, namely, an entire willingness to take up without complaining any work assigned her; to adapt herself, if need be, to hard conditions; to perform with loving spirit the most menial of tasks, so only the Master's work may be done — the sanctifying spirit that finds all work holy when done for *Him*.

She should have also strength of body and of mind; implicit obedience to higher authority; great patience and cheerfulness; exactness in details of her work; the insight into human hearts that shall make her tactful in dealing with the sick; and Christlike gentleness of sympathy and touch. Emerson has said, "Happy the man who can keep within the crowd the sweetness of solitude." We may also say, "Happy the nurse who

can keep within the sick room the atmosphere of health." Let her live, as we all may do, at least in part, in her ideals. Believing in health, not in disease, let her by the quiet buoyancy of her own mental and spiritual state, create an atmosphere within the sick room in which her patient also shall be able to trust in recovery.

Yet no nurse deaconess interested simply in the physical well-being of her patients can be true to her heavenly mission. As the danger of the parish deaconess is professionalism, so is also that of the nurse deaconess. We would bid both take as watchwords: Individuality and Eternity — the individuality of souls, the eternity of their destiny. No general love of her field of work, no general interest in the problem of "how to reach the masses," will render the parish deaconess efficient and true to her God. She must love as individuals the poor, the suffering, the indifferent, whom she finds in her daily round. The component factors of the problem of the masses should be those with which she deals with a divine patience and hope. No love of "being a deaconess," beautiful as it may seem, will be able to take the place of the God-given love for hard, disagreeable and vile men and women with whom she has to do. Thus while the parish deaconess, remembering the first watchword given, must guard against the danger of feeling satisfied with herself merely because she has made so many calls or taught so many classes, the nurse deaconess must shun the thought that her mission is merely to care for the bodies of her patients.

Every parish deaconess should have a knowledge of nursing, and use it in her field as opportunity offers. Every nurse deaconess should be an evangelist in spirit and practice. Remembering that human bodies, hallowed as they are since "the Word was made flesh and dwelt among us," are but temporary tabernacles, she shall make her ministry to such bodies only a means to the end of helping the immortal soul within. For this she has the best of opportunities. In quiet night watches, in days when hope seems to have forsaken her patient, some gentle word dropped, some precious text given, some simple prayer offered, may win a soul to God. Her own hard work of nursing, her patience, her tender care, her holy life, shall add unchallenged testimony to the truths she teaches. Keeping in mind the second watchword, may she never see a neglected soul upon the borders of eternity look out with closing eyes in judgment upon her.

Sisters beloved! "Who is sufficient for these things?" Do our hearts fail us as we think of the task of striving to embody in life our own ideals? Yet dare we lower the standard our Master has set? Nay, let us choose the better way.

Believing herself called of God to this work, let each deaconess look ever to her Lord. Remembering that it is said of Him, "He saved others, Himself He could not save," let her give to Him in absolute surrender the sacrifice of her life for His work. So shall that life take on more and more the power and sweetness of His own, and thus shall she become, because of the abiding spirit within, worthy, even in His sight, "to preach the kingdom of God and to heal the sick."

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OUR BOOK TABLE

The Complete Poetical Works of John Milton. Houghton, Mifflin & Co.: Boston and New York. Price, \$2.

Still another volume — the eighth — of this amazingly convenient and complete Cambridge edition of the poets, which now includes Longfellow, Lowell, Whittier, Holmes, Browning, Tennyson, Burns and Milton. Keats and Byron are in preparation. It is to be hoped that Wordsworth and Scott will follow. This series must give a great stimulus to the study of these writers, and we can hardly think of a greater service which any publishing house could have rendered to the reading public of the day, especially the younger portion of it, than to give them so easy and admirable an introduction to these chief literary treasures of the century. Nothing seems to be omitted, in the way of biographical sketch, illustrative notes, introductions, and all needed information, to make the path of the reader a pleasant one. And in this prosaic, commercial age, which is in great danger of neglecting the high essential ministrations of poetry, he confers no small benefit upon his fellows who calls anew their attention to what may be learned from these inspired prophets of humanity.

As to this volume on Milton, its chief excellence is that many who are tolerably acquainted with "Paradise Lost" will now be able readily to read the many other poems well worthy of scrutiny which the blind bard left as part of his priceless legacy to after-generations. The "Paradise Regained" occupies, it is worthy of notice, only 27 pages as against 143 taken up by the "Paradise Lost"; hence it is less than one-fifth as long. "Samson Agonistes" occupies 24 pages, "Comus" 14; all others are much shorter.

To buy one of these volumes each year and give what leisure time can be spared to the study of it, would be an excellent proceeding for any young minister — or any old one either, for that matter.

In His Name; and Christmas Stories. By Edward Everett Hale. Little, Brown & Co.: Boston. Price, \$1.50.

This is the second in the new Library Edition of Dr. Hale's works which these publishers are bringing out. In a very interesting preface Dr. Hale, with charming frankness, tells how he came to write "In His Name" and the historic facts connected therewith. It is one of the best of his writings, and entered at once upon a useful ministry whose influence is still broadening and deepening. The other stories in the volume are: "Christmas Waits in Boston," "Daily Bread," "They Saw a Great Light," "Hands Off," "Cromwell's Statue." Dr. Hale tells briefly, also, how he came to write these chapters, and what are the elements of truth in them. This distinguished author writes largely out of his own rich experiences, and this is the particular reason why his books are so vital and impressive. They are healthy and stimulating volumes for all readers, for the home and the library. It is occasion for special gratification that Dr. Hale is himself editing this series of his works.

Fragments of an Autobiography. By Felix Moscheles. Harper & Brothers: New York. Price, \$2.50.

"It is regrettable," says Moscheles, "that one cannot write one's reminiscences without mentioning one's self. Things go so smoothly as long as one records the doings of others, but become so puzzling when one has to introduce the Ego. Between self-laudation and mock modesty there is not much to choose, and if you try to steer clear of the one you are sure to fall into the other." Thus does the author of these charming reminiscences make his apology

for an occasional mention of himself and of the success he achieved both in music and in painting; and throughout a volume of some three hundred pages the celebrated portrait painter has modestly surmounted the difficulty by holding a middle course, both self-laudation and mock modesty being conspicuous only for their absence. The intimate and delightful reminiscences of Dupont, Mendelssohn, Mazzini, Rossini, Henry Irving, Ellen Terry, and Robert Browning give a peculiar charm and interest to the book, which is written from an artist's standpoint and possesses marked beauty of literary workmanship. The publishers have given a beautiful setting to this entertaining volume, which is illustrated with portraits of the author's mother, of Mazzini and Robert Browning, reproduced from Mr. Moscheles' paintings.

The Book of Revelation. Study and Translation of the Symbols. By Theophilus W. Moore. D. D. Fleming H. Revell Company: New York and Chicago. Price, \$1.25.

This is another studious and prayerful effort to interpret the Book of Revelation. How well the author has succeeded, the reviewer is unable to say, for he does not understand, and never expects to understand while here in the flesh, the Apocalypse. His chapters are as follows: "The Epistles to the Churches," "The Seals," "The Trumpets," "The Seven Mystic Figures," "The Seven Angels and Seven Bowls," "The Judgment of the Great Harlot," "The Final Judgment." The volume on cursory examination makes a very favorable impression.

Wessex Poems; and Other Verses. By Thomas Hardy. With thirty illustrations by the author. Harper & Brothers: New York.

One takes up with a sense of surprise a volume of poems by Thomas Hardy the novelist. It is a handsome book of 210 pages, with thirty illustrations by the author, on heavy calendered paper with uncut leaves, and bound in artistically ornamented covers. Only four of the poems have been published, though many were written long ago, and

others partly written. The pieces are in a large degree dramatic or personative in conception, and in some few cases were turned into prose and printed as such. The same unshaking bluntness in "calling a spade a spade" that characterizes Hardy's Wessex tales, is not lacking in these verses, and one would hardly use the volume for reading aloud in the home circle.

Spirit and Life. Selections from Bible Readings. By Ellen J. Knowles (Mrs. J. H. Knowles). Silver, Burdett & Co.: Boston.

The author of these Bible readings, who for fifteen years has borne spiritual manna to the hungry, enlarges her influence for good and greatly comforts many friends by publishing a part of what she has been saying. Mrs. Knowles is a spiritual interpreter of the Bible, possessing the rare gift to a marked degree. We heartily commend the volume to those who are seeking spiritual nurture. A fine portrait of the author adorns the book.

A Tent of Grace. By Adelina Cohnfeldt Lust. Houghton, Mifflin & Company: Boston and New York.

This is a strongly written, though gruesome, story of German country life. The first chapter opens with the cruel beating, almost to death, of a young Jewess by a crowd of boys and girls of her own age with whom she is playing. The village pastor rescues her and takes her home to his wife to be nursed back to health. Her quiet life in this peaceful German home, where she is taught to live and respect her own religion, is beautifully described. The son of the house comes home and falls in love with the beautiful Jewess, but, differing in religion, they cannot marry, and the book closes with a horrible scene, even worse than that in the opening chapter. The minor characters are clearly drawn — Babbett, the servant; Minna, the black cat, which takes a prominent part in many scenes; Gretel, the village shrew; and the faithful Frau Pastorin, with her spotless housekeeping. The book contains many unpleasant incidents, and will

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Denis Duval; *The Wolves and the Lamb*, Lovel the Wilder, and *Roundabout Papers*. By William Makepeace Thackeray. Harper & Brothers: New York.

Ballads; *Critical Reviews, Tales, Various Essays, Letters, Sketches*. By William Makepeace Thackeray. With a Life of the Author by Leslie Stephen, and a Bibliography. Harper & Brothers: New York.

The above are Vols. XII. and XIII. of the superb edition of Thackeray's works just issued by the Harpers, and conclude the set. In the last volume Leslie Stephen, Thackeray's son-in-law, provides a biography of the great author, in which "the whole framework" of his life is given. The "story" of his life has been told by Mrs. Ritchie, his daughter, in the successive volumes of this delightful Biographical Edition. For the library these thirteen stout volumes, fully illustrated, printed in clear, beautiful type, and bound in dark blue, ornamented covers, will be invaluable acquisitions.

American Colonial Handbook. A Ready Reference Book of Facts and Figures Historical, Geographical, and Commercial, about Cuba, Puerto Rico, the Philippines, Hawaii and Guam. By Thomas Campbell-Copeland. Funk & Wagnalls Co.: New York. Price, 50 cents.

For those who desire correct information, well classified and presented in brief compass, this book will be valuable.

Frances E. Willard. The Story of a Noble Woman. By Florence Wilts, with Portraits and Illustrations. Imported by Thomas Whittaker: Bible House, New York. Price, 50 cents.

Within a compass of 150 pages the author has grouped many of the leading points in the life of Miss Willard for Sunday-school use in Great Britain.

Bettering Ourselves. By Katherine E. Conway. Pilot Publishing Co.: Boston. Price, 50 cents.

This is the fourth in this author's excellent "Family Sitting-Room Series," all of which are interesting and stimulating, awakening in all readers the desire for nobler and more useful lives.

Magazines

The *Forum* for May contains two strong contributions on the questions of "Anti-Trust Legislation" and "Trusts in Europe." Frank Moss, formerly president of the Board of Police Commissioners, New York, discusses with much practical force "The Problem of Police Administration." President David Starr Jordan treats the "Lessons of the Paris Tribunal of Arbitration." "The Colonies of the World, and How they are Governed," and "Directed Sport as a Factor of Education," are ably presented. (Forum Publishing Co.: New York.)

A decided war flavor is given to *Frank Leslie's Popular Monthly* for May by articles upon "Dewey at Manila," "The Surrender of Manila," and "The United States Army and its Commanders," the latter by Major General Miles. Felipe Agoncillo answers the question, "Are the Filipinos Civilized?" "April Bloom" has reached its twenty-seventh chapter, and grows in interest. William S. Brackett contributes an interesting illustrated paper upon "Fitzhugh Lee, Beau Sabreur." (Frank Leslie Publishing House: New York.)

A portrait of Hon. Clem Studebaker, acting president of the Chautauqua Board of Trustees, is given as a frontispiece in the May *Chautauquan*. Liverpool is the "Great English Seaport" described in Horace Townsend's illustrated paper. The topics in the "Required" and "General" readings this month are interesting and informational, such as, "The Hardware Trade in the United States," "Lord Salisbury," "The Church," "Submarine Vessels," "Manila under American Rule," "The Evolution of a Newspaper," "The Production of Fine Pearls," "The

American in Black," etc. The *Chautauquan* cannot fail to stimulate and help. (Theodore L. Flood: Meadville, Pa.)

The *May Magazine of Art* is adorned with the "Portrait of a Man" for a frontispiece, from the painting by Rembrandt. M. H. Spielmann concludes his very interesting articles upon Edwin Austin Abbey, R. A., with three illustrations. Frederic Lees calls attention to "A Great Decorative Artist: Alphonse Marie Mucha," with several illustrations of his work, including a full-page colored plate entitled "Summer." Thackeray is the subject of "Our Graphic Humorists" this month. (Cassell & Co., Limited: 7 and 9 West 18th St., New York.)

The *Arena* for May is likely to attract general attention because two of its leading papers expose "Eddyism;" Horatio W. Dresser writing upon "The Facts of the Case," and Josephine Curtis Woodbury upon "The Book and the Woman." W. J. Corbet, M. P., has a contribution upon "Illustrious Lunatics," and Col. Richard J. Hinton one upon "The Republic of Cuba." (The *Arena* Co.: Boston.)

Prof. W. Garden Blaikie writes upon "Great Preachers," in the *Horticultural Monthly* for May. Dean George Hodges, always fresh and suggestive, has a sermon upon "The Day of Palms." The "Thoughts for Memorial Day" are especially timely and helpful. The number is full of good things for the minister. (Funk & Wagnalls Company: New York.)

Booker T. Washington explains, in the *A. M. E. Church Review* for April, "How I Came to Call the First Negro Conference." Bishop Turner writes on "My Trip to South Africa," and Prof. A. D. Delany on "Higher or Industrial Education — Which shall It Be?" (Philadelphia, Pa.)

The *Biblical World* for April discusses editorially and very helpfully the vexed problems connected with teaching in the Sunday-school. There are able and critical contributions upon "The Dependence of the Prophets upon History," "Paul's Defense before Agrippa," and "To One who Fears that He has Lost his Bible." (The University of Chicago Press.)

More light on the question of "Employment for Self-Supporting Women" is given in the May number of the *American Queen*. There are also five interesting papers on "Should Girls be Sent to Boarding School?" The other regular departments of this woman's paper are well represented. (Gillchrist & Co.: Winter St., Boston.)

"Alaska and the Klondike," finely illustrated, is the leading contribution in *Appleton's Popular Science Monthly* for May. Prof. Lombroso, the specialist, writes upon "Insane Characters in Fiction and Drama," "Colonial Expansion and Foreign Trade," by Jacob Schoenholz, discusses a pertinent problem. The editor, in answering the question, "Is Freedom Limited by Climate?" antagonizes strongly Benjamin Kidd's views. (D. Appleton & Company: New York.)

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BISHOP HARTZELL AND AFRICA

MR. HARTZELL writes to the editor under date of April 27: —

This morning's mail brought letters from Mr. Hartzell, dated Monrovia, Liberia, March 19 and 28. The letter of the 19th said that he was just on his feet again from a short but sharp attack of African fever. He praised God for the marvelous way in which his system responds to medical treatment. For a time I was lost to everything else in the letters but the thought of my husband's suffering in that deadly climate, and I not near to nurse and care for him. In a letter of Feb. 28 he said he was not seemingly as vigorous as on the preceding trips. The steamer on which he sailed from Liverpool for Liberia was evidently infected with African fever-germs, and several passengers were smitten with the disease when from eight to ten days out at sea. He was somewhat affected, but not enough to say that he had the fever. Undoubtedly the germs were doing a work in his system even before he reached Africa itself. However, as you have already learned, he reached Cape Palmas in safety, held the Liberia Conference, and then went to Monrovia. From this point he went into the interior, visiting twelve mission stations, holding services and directing advance work. This trip was made almost entirely in hammock and on foot. It was not until the next day after his return to Monrovia that he was taken with the fever.

After reading his letters this morning thoughts of my husband and thoughts of Africa and her needs seemed to smother and crush me to the very earth, and I cried unto God for help. These lines in Mr. Hartzell's letter burned into my heart: "I suppose these attacks must come occasionally, but I have no anxiety; I am in the line of duty, and with the use of all reasonable care, God will keep me here or elsewhere on earth as long as it is best." Then he speaks of the great encouragement he has concerning the work in Liberia, of the marked advance during the past two years on all lines, his meeting with the President and officials, their delight in his methods of work, the great sensation over the arrival of the printing-press and \$1,500 worth of school books; and then he says: "The ten preachers and teachers sent here during the past two years must be increased to twenty-five; the field is ready and waiting for them."

The great burden I felt in Africa for its salvation was again rolled upon my heart and intensified. God has in a most marvelous way led Mr. Hartzell every step taken in Africa. Men of position and power have received him at once as if waiting for him. The British Government has offered thousands of acres of land in different parts of their country if his church will give him the money to utilize the gifts. Starving souls of whites as well as natives have begged him to send them American preachers to help them into life. These thoughts overwhelmed me, even as I write, for I saw and heard so much myself while with Mr. Hartzell last year, and many, many times have I groaned in spirit because of the sufferings — body and soul — about us, and we were comparatively empty-handed. Harder by far than the hard boards which we slept upon, and dangers encountered from storms, wild beasts, and poisoned atmosphere, was the anguish felt for these multitudes of perishing souls and so little to help with!

We must have more financial help! This morning as I cried unto God the thought came to write to you, and through you to our blessed Methodism. Our church is the greatest in numbers and in great-heartedness in the world, and if it can only know the needs it will respond. But how could I hope to reach our millions of Methodists, hope to

stir them for this great African Continent? I was silenced. Then I fell upon my knees and prayed. And again I thought that the Lord would use me through the Methodist press if I would let Him. Then I asked that I might be in His hands as clay in the potter's hands, and asked for a message. And as I prayed the thought came: Turn to the Word. Then, as I have done but very few times in my life, I prayed, "Lord, save me from presumption, but give me the message from Thine own Word as I open it." I opened the Bible, and the very first words my eyes fell upon were these: "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Do you wonder that I accepted it as His message for Africa to His children and treasure-keepers in this land of plenty? If this first commandment is obeyed, the

second will as certainly be obeyed, for our love to our neighbor is the measure of our love to God. When the children of the household measure up to these two commandments, Africa — yes, the world — will speedily become "the kingdom of our Lord and of His Christ." Africa is neighbor to our loved United States. The children of God will receive His message and His call today and will unlock His treasured committed to their keeping and send at His bidding to save the souls in Africa. Some have much treasure, and some have but little, but His treasure, whatever it may be, will give the means to save souls and lives. If all who hold this treasure will remember for a moment that it represents souls and lives, how quickly they will hurry it to its destination.

Methodism through the direction of the Holy Spirit has sent Mr. Hartzell to Africa. His burdens will be wonderfully lessened by speedy and hearty co-operation and financial help, and his life will be prolonged. With what joy and thanksgiving he can go on his journeys in that continent if only his hands

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The Readers of Zion's Herald

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STERLING CYCLE WORKS,

KENOSHA, WIS.

are filled that he may do for the hungry and the soul-starved. The Missionary Society at its annual session last November recommended that \$40,000 more than it could give should be raised for Africa. About \$25,000 of the amount was pledged before Mr. Hartzell sailed. One member of the Board said "he ought to have \$100,000." We could use at once this year \$135,000 in taking possession of the lands offered us, in the building of churches, schools, industrial plants, homes for orphans and missionaries, and the developing of farms. Cecil Rhodes, the greatest man in Africa, and a warm, true friend of the natives, owning himself great tracts of land in Rhodesia, offers of his own land and his personal co-operation if American Methodism will give money to utilize the lands for the uplifting of the people. Help must come quickly now, while it is yet day, for the night is speedily coming when we can work here no more. I go to Mr. Hartzell early in June. We go to Southern Africa, where we are to meet Cecil Rhodes and be his guests while we formulate definite plans with him for work in Eastern and Southern Africa. Shall Mr. Hartzell be able to say to Cecil Rhodes and to Earl Grey who represents the British Government, "American Methodism is ready to accept of your lands and your co-operation to Christianize and civilize Africa?"

The church cannot expect any man to be able to do active work many years in that deadly climate. Then surely it is wisdom to give Mr. Hartzell all the help possible while he lives and can work, that foundations deep and strong and lasting may be laid, such as shall endure even though he fail. Precious lives have been and will be sacrificed for Africa's redemption. But the sacrifice will be the more gladly made by these heroes if they know that the church they love is heart and soul with them and they can use their lives while they last to the very best advantage and see the kingdom of God being thoroughly established. I plead for my husband that his hands may be upheld by God's loving children, and I plead for poor bleeding Africa. Let money for special work in Africa be sent to me or to Dr. Leonard at Book Concern, 150 Fifth Ave., New York, in order that I may take the gifts with me, and make my husband's heart glad. Glad tidings heal the sick heart and body and make them strong.

THE CONFERENCES

NEW HAMPSHIRE CONFERENCE

Concord District

General Conference Expenses. — Let every pastor see to it that this collection is taken and forwarded to the Book Agents before July 1. This is imperative. If you did not take any collection last year, then you have the whole amount to raise this. If you raised any portion of it last year, then you have the difference for this year. If you are in doubt as to the amount, write the presiding elder and he will tell you. You are not likely to get too much. The probability of an increase in the number of laymen is likely to add an additional expense of \$12,000. Let Concord District do its duty. It will, if pastors will do theirs.

Gilmanton. — We enjoyed a pleasant Sunday here. While the work at the "Corner" is not as prosperous as is desired, it is very much improved over what it was when Rev. William Magwood came to the field. About four miles away is what is known as the Smith Meeting-house. It was built in 1774. In 1839 it was rebuilt. For about fifteen years it was unoccupied, and was rapidly going to decay. A year ago a public-spirited citizen began to agitate its improvement. He was very successful, and today they have a neat country church. The old Congregational society that once occupied it has gone entirely. The people were much pleased with Mr. Magwood, who had begun services in the school-house close by, and when the church was completed he was

invited in. They were anxious for his return the present year. A fine congregation gathers here each Sunday, and a good Sunday-school is in operation. We found one hundred bright and intelligent looking people present.

Gilford. — The new pews are very pretty. The escape of the church from being burned in the fire of a few weeks ago is very remarkable. It has been discovered that the outer portion of the cold-air box was on fire, but died out. This was not known for some weeks. Rev. and Mrs. S. P. Heath have just passed their fiftieth wedding anniversary. The time was not known until the evening before, when it was mentioned. The people with great readiness seized the thought of making a surprise visit and a present. The shortness of the time did not allow the word to circulate very far, but about forty came in, to the great surprise of the household, and brought with them a beautiful mantel clock, which was presented by the pastor, Rev. C. H. Fisher. Their many friends will wish for them many years of life here before they enter the glory-land.

Laconia, Trinity. — The new pastor, Rev. J. R. Dinsmore, has been cordially received, and the work opens hopefully. Good congregations have been present, and all interests will be carefully looked after.

Laconia, First Church. — When we reported the failing health of Mrs. Smith, mother of Rev. A. L. Smith, in our last items, we did not expect to have to announce so soon that she had passed on. For the last seven months she has been confined to her room, gradually failing — not suffering much pain, but wearing out. On Monday afternoon, May 1, "the weary wheels of life stood still." The funeral services were held in the church at Laconia, Wednesday morning, at 8 o'clock, and the remains were carried to Concord and laid beside her husband. The services at the church were conducted by the presiding elder, and the pastors of the city had a part. The services at the grave were in charge of Dr. C. D. Hills and Rev. E. R. Wilkins. Mrs. Smith was greatly beloved by all who knew her, and there is a vacancy in the home where she was cared for with great tenderness by her son and daughter, Rev. A. L. Smith and his sister Laura.

Penacook. — The unexpected removal of Rev. G. W. Farmer was greatly regretted by this society, but with characteristic loyalty they have received Rev. E. N. Jarrett and family, and ev-

erything moves on as if no break had occurred. The new pastor is making a place for himself in the hearts of the people and is bound to succeed. This is one of the live societies of the Conference. At a largely-attended class-meeting the majority of those present were men. Probably the only Sunday-school in the State to introduce written examinations quarterly is this one. They use them in the Intermediate department, where they are found very helpful. We hope to be able to report ere long that a new church edifice is under way. It is bound to come in the near future.

A Gift. — By the will of the late Charles A. Sinclair, the Methodist church of Bethlehem is to receive \$5,000. This was Mr. Sinclair's home, and was his mother's church. Such a gift, if it is not restricted as to its use, will enable us to build such a church as we ought to have in this popular resort. B.

Dover District

Rochester. — Rev. William Ramsden gave four years of faithful service to this society, and leaves a host of friends throughout the city. All bills are paid up to date, with a little surplus in the treasury. Just before Mr. Ramsden left for his new field of labor the citizens, irrespective of church affiliations, and many of the pastors filled the parlors of the church to say good-by. Substantial presents were given, refreshments served, and pleasant words were said. Rev. Geo. W. Farmer, the new pastor, received a hearty welcome. Congregations are good. The year opens well.

Portsmouth. — Rev. Wm. Warren, having received the unanimous vote of the fourth quarterly conference for his return for the fourth year, is at home again. The people showed their appreciation by giving Mr. Warren and his wife a most enthusiastic reception. The parsonage was filled and a delightful evening was passed.

North Wakefield and East Walpole. — Rev. W. A. Hudson drove across the State ninety miles, from East Lempster to North Wakefield, reaching his new field of labor Saturday evening after Conference. How he made the trip over such roads is a question. Such energy ought to win. The presiding elder assisted the good brother in his Sunday's work.

Hampton. — Rev. J. N. Bradford has started in with a rush on his work for the year. Having greatly improved and beautified the interior of

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the church, his people are now grading and making more attractive the grounds. The Sunday congregation numbers nearly one hundred. Two class-meetings are well attended. An enthusiastic reception was given Mr. and Mrs. Bradford on Monday evening, April 24.

Greenland. — Rev. A. E. Draper and wife were most heartily welcomed by the people of this parish. No more pleasant home can be found, nor a more appreciative people.

Salisbury. — Mrs. Taylor, who has been quite out of health, is slowly recovering. Karl is away for medical treatment. Dr. Spaulding is very busy in his profession, is a faithful class-leader, and occasionally fills a vacant pulpit. Rev. Joseph Hayes, over eighty years of age, is fighting the weeds in his garden, and feels like letting up on the Filipinos.

Dover. — Dr. D. C. Knowles preached a grand sermon on Christian education in St. John's Church, Sunday, April 30.

EMERSON.

Manchester District

Henniker. — This church is still looking up, and its courageous pastor finds friends who stand with him to make the work of the Lord victorious in Henniker. There are symptoms of spiritual uplift visible here. The people are pushing to help in the erection of a parsonage woodshed, uniting the house and stable.

Hillsboro Bridge is glad to welcome the return of Pastor Simpson for another year. A well-attended quarterly conference rejoiced in the record of all bills paid for last year, and gladly plans to make the same claim for the current year. A good congregation at *Hillsboro Centre* greeted the presiding elder on his first round. This company will undertake to raise \$200 this year, and expects greater ease than hitherto, since a fund of \$600 will be a productive factor in the case. Mr. James Jones will probably be made the investment agent of the trustees, to care for the fund, now a savings bank deposit.

East Deering is glad that the expected change in the pastorate did not come to pass, and Rev. C. T. Matthews and his wife have settled down to good honest work for God and man one year more in *East Deering*.

G. W. N.

MAINE CONFERENCE

Portland District

South Portland, People's Church. — Rev. J. A. Corey received a very cordial reception at this church and at *Knightville*. The topic of the evening prayer-meeting was the duty of the church to the children. The pastor's deep interest in this subject augurs well for his success in his new charge. Let all our preachers read the *Discipline* on this duty and act in accordance with their vows, and we shall cease reporting decrease in membership.

Peak's Island. — A Junior Endeavor Society of nineteen members has recently been organized. The pastor, Rev. W. S. Jones, will doubtless use it to train the children for Christ and the church.

East Deering. — There has been an addition recently of twenty to the Sunday-school. The people are full of courage and hope to make this the best year in the history of this church. The pastor, Rev. J. R. Clifford, is already planning for revival.

Personal. — Dr. D. B. Randall was very ill during Conference week and the week following, but is now able to sit up. He hopes to spend the summer at *Old Orchard*.

E. O. T.

Lewiston District

Bridgton. — At the fourth quarterly conference Rev. D. B. Holt's return for the fourth year was requested; but he thought it better to go to another field, and did considerable packing before Conference. He was surprised, embarrassed and afflicted when his name was announced for *Bridgton*. But a more royal welcome could not be extended to a pastor than was given to him and his family. There was a beautiful array of flowering plants, and in the pulpit recess was the word, "Welcome." Not only the church, but the town, seemed rejoiced. A harmonious quarterly conference, an excellent love-feast, a large congregation at the preaching service, a full Sunday-school, an excellent Epworth League service, and an enthusiastic gospel service, were the features

of the first Sabbath. It was a most propitious opening.

South Waterford and Seeden. — Rev. G. W. Barber, one of our veterans, is to supply this charge this year. It is possible that he may move into the parsonage. The first Sunday of the new year found him at his post of duty. For weeks he had been suffering from the grippe. At the time of our visit in *Bridgton* we found a very pleasant home with Mr. Barber and wife.

Brunswick. — The church here was very much pleased to have Rev. G. D. Holmes returned for another year. A largely attended reception was tendered them. Light refreshments were served, and a delightful evening was spent. Mr. Holmes is doing aggressive temperance work, but he neglects no other interest of the church.

Brunswick will probably be the abode of the writer after a little.

A Word of Exhortation. — Let us earnestly seek to promote at once a deeper and steadily deepening spirituality. Let us push with a vim the canvas for a greatly enlarged list of subscribers to *ZION'S HERALD*. It is the pastor's best ally. Help the League to plan its work and work its plan. Let us enlarge the Sunday-school in all its departments, not forgetting the Home department.

A. S. L.

N. E. SOUTHERN CONFERENCE

Norwich District

Pascoag. — On Thursday evening, April 27, the members and friends of the Laurel Hill Church extended a most cordial and hearty reception to their new pastor, Rev. Walter Ela, and his family. A musical and literary program, rendered with marked proficiency, was followed by addresses of welcome by the local pastors of the

Baptist, Advent and Primitive Methodist churches. Mr. Ela's response to the good-will and fraternal greetings of these sister churches was warm from the heart, and expressed with excellent taste and judgment. Refreshments and an hour of delightful sociability crowned the occasion.

Vernon. — Rev. F. J. Follansbee and wife were extended a very pleasant and cordial reception by their people on a recent evening. Vocal and instrumental music prepared the way for words of greeting, and Mrs. Follansbee was presented with an elegant bouquet of flowers. The work opens pleasantly and the pastor looks forward hopefully to the labor and reward of earnest, united effort with this spiritual and aggressive people.

Norwich, North Main St. — A reception was given the new pastor, Rev. C. H. Van Natter, and wife at the parsonage, Wednesday evening, May 3. There was a large attendance, including several from *Trinity Church*. Addresses were made by Rev. C. H. Ricketts, of the Congregational Church, and Rev. G. C. Sauer, of the Third Baptist Church, to which Mr. Van Natter fittingly responded. Recitations and music, followed by refreshments, filled out the program of a very enjoyable evening. Knowing the field and the man, we expect to hear good tidings of spiritual prosperity throughout the year.

East Glastonbury. — Rev. F. H. Spear and wife will entertain the next gathering of the Neighborhood Preachers' Meeting, Monday, May 15. "What Shall we Do with the Twentieth Century Movement?" will be the live topic for discussion. Dr. Bartholomew will open the subject, and five-minute speeches by all the brethren will follow.

Personal. — Rev. Walter J. Yates is reported

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Providence District

Pawtucket, First Church. — The societies of the church, on the evening of April 26, tendered a reception to Rev. and Mrs. Charles W. Holden in honor of his reappointment for the fifth year as pastor of the church. The reception was an informal one, and yet no effort was spared to make the affair complete in every particular. The church was handsomely decorated with potted plants and ferns and American flags. The floral decorations were furnished by florist John H. Shedd. The Y. M. C. A. orchestra was seated on the platform behind a bower of ferns. Rev. Robert Clark, of Wanskuck, offered prayer. All the societies of the church had representatives who offered words of welcome and congratulated the church on the return of their much-beloved pastor. The musical program included vocal and instrumental selections of a high order. Mrs. Lilla Hatch Rhodes, president of the Ladies' Aid Society, made the first address of welcome and presented Mrs. Holden with a handsome bouquet of American Beauty roses on behalf of the societies. Ice cream and cake were served. This very enjoyable affair was arranged by a representative committee.

Providence, St. Paul's Church. — April 19 in the Epworth League parlors of the church a reception was given to the pastor, Rev. J. A. L. Rich, and his wife, on his return for the second year. There was a large company present who enjoyed a program of much interest. In five-minute speeches several persons representing the varied interests of the church gave a hearty welcome. An original poem by Mrs. Hawkins was read by Miss Sadie Gulick. A bouquet of flowers, at the close of Mrs. Stewart's address of welcome, was presented to Mrs. Rich. Light refreshments were served. The committee of arrangements were Mrs. F. Stewart, Mrs. Charles Grout, Mrs. William Hawley, Mrs. J. E. Anthony, and Mrs. J. M. Williams.

Providence, Hope St. Church. — A large number of people gathered in the vestry, on the evening of April 19, to welcome their pastor, Rev. Rennets C. Miller, upon his return for the second year. The vestry was prettily arranged and decorated. The program, consisting of recitations, music, and speeches, was very interesting. Mr. Miller was presented with a silk umbrella and Mrs. Miller a number of articles. Mr. Miller responded in a happy speech, in which he said it was not common for live people to hear such nice things said of them; such things were usually reserved for obituaries. Refreshments were served.

Personal. — The *Springfield Republican's* Chicopee correspondent sends to that paper a fine biographical sketch of Rev. O. W. Scott and his talented wife, the author. The reception given them in the city of Chicopee was not formal, but enthusiastic.

Providence, Olneyville. — Rev. R. C. Grose, who has been assigned to this important work, was tendered a reception on the evening of April 19, which, according to the *Bulletin* report, "was of a character to inspire him with confidence and enthusiasm in the task he has undertaken. He received cordial greetings not only from the people of the church, but also from the pastors and people of other denominations." A biographical sketch and cut of the pastor appear in the same paper.

Providence Preachers' Meeting. — At the meeting held April 24 a committee was appointed at the request of Presiding Elder Bass to arrange for a mass meeting of all our churches in Providence in order to arouse a special interest in spiritual work. Rev. C. W. Holden read a paper on the "Two Voices of the Century." He selected Wordsworth and Kipling. While he admitted that in every respect they were unlike, yet for that reason he thought they should be compared. He found them to be complementary. A vote of thanks was given the essayist for his entertaining and instructive paper. At the meeting on May 1, Rev. William McDonald, D. D., and Rev. J. B. Gould of the New England

Conference gave addresses which were much enjoyed. Dr. McDonald was the first pastor of Trinity Church, Providence, and Mr. Gould was one of the early pastors of the late Chestnut St. Church.

Providence, Trinity Union. — The fortieth anniversary of the Trinity Church organization, with recognition of the same period in Chestnut St. Church, was held Sunday, April 30. The two ministers mentioned in the preceding paragraph, Rev. Dr. Upham of Drew Theological Seminary, and Rev. W. P. Buck, of Taunton, were the principal speakers aside from the pastor of the church, Rev. Andrew J. Coultaas, A. M. It was a very successful day.

Providence, Asbury Church. — A very cordial welcome was accorded the pastor, Rev. C. A. Stenhouse, and family by the people in an informal reception under the auspices of the Ladies' Aid Society, April 19. In a very delightful address Miss Minnie Phillips presented, in the name of the society, a purse of money to the pastor.

Methodist Social Union. — The May meeting was held in the Trocadero on the evening of May 3, and was the most successful of the year. It was a "ladies' night," and the attendance was very large. President Samuel H. Bailey presided at the banquet and introduced the speakers. The Talmus Ladies' Instrumental Quartet furnished music, and C. B. Pearce of the Trinity Quartet sang bass and baritone solos. The speakers of the evening were Bishop W. N. McVickar of the Episcopal Church, and Rev. Wallace Nutting of the Congregational Church and president of the Congregational Social Union. Bishop McVickar in an easy conversational way led from the social hour which he found so delightful to the great fact of the nearness to each other of the different bodies of Christians. Such a gathering, he thought, addressed by clergymen of different denominations, was an acknowledgment of the fact that all were fellow-Christians and fellow-workers. There was yet much to be accomplished, and it was his prayer that, although Christians dwelt together now in the unity of the spirit and the bond of peace, we should draw even closer together, and be found marching shoulder to shoulder following our great Captain. No summary of the impressive words of the Bishop can convey the genial, brotherly, and altogether attractive way in which he addressed the Providence Methodists. Rev. J. H. Nutting read an entertaining and ingenious paper on "The Religious Significance of Physical Progress." KARL.

NEW ENGLAND CONFERENCE

Boston District

Worcester, Coral St. — The event of the week, in Methodist circles, was the reception extended to Rev. George E. Sanderson and wife by the people of the church. This is the beginning of his third year and the connection has been in every way successful. The reception was largely attended and was alike pleasurable to the pastor and congregation. In his remarks the preacher dwelt upon the position of the church on the hill in the midst of a people, if not hostile, at least indifferent, and his belief in the work there was for them to do and his thorough confidence in their ability to accomplish it. The record is excellent and the prospect encouraging.

Grace. — Dr. Brady is looking the ground over with reference to possible improvements. He will recommend the introduction of electric lights at least on the outside for the purpose of attracting attention, and he wishes to have the

[Continued on page 612.]



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**Dedication of the Newton Centre
M. E. Church**

It is just a year since the farewell service was held in the first edifice of our society at Newton Centre. The old church was immediately torn down and work begun on the new building. Our readers will remember the full account we gave of the exercises of laying the corner-stone the 15th of July last. Bishop Mallalieu delivered the address and laid the stone. Sunday of this week witnessed the dedication of the completed structure.

The invitations and programs of services indicated that the first service would be held Sunday morning. It was arranged, however, to have a social gathering of the congregation, with a supper in the dining-room of the new house, on the Friday preceding the dedication. A large number were present and broke bread together in Christian fellowship.

Hon. Alden Speare, to whose courage, faith and generosity the erection of this beautiful and convenient church is due in large measure, presided, and, after supper, called for reports from the building committee and from the treasurer. Mr. Avery L. Rand, chairman of the building committee, gave in a few clear sentences a luminous account of his stewardship. Mr. Alvan R. Flanders, treasurer of the trustees, reported the state of the subscriptions already pledged on the church building account, and the estimated amount needed to meet all the bills. Mr. Speare stated the object of the meeting to be to provide for about \$18,000 — the cost of the church over and above all subscriptions paid and collectable. In a few minutes nearly all this amount was pledged. Before the hour of dedication it had been all subscribed. The people of the church were in a good frame of mind to enjoy the services of the Lord's Day.

The morning service was sacramental. Six infants were baptized, three young people were received into the church, and the holy communion was celebrated. Dr. William R. Clark, pastor from 1887 to 1892, was present and offered a prayer of deep spiritual fervor and lofty aspiration. Dr. W. E. Huntington, Prof. J. H. Pillsbury, Rev. Roscoe Sanderson, Rev. Dr. W. R. Webster, Dr. Rishell, and Dr. William Butler also participated in the service.

The service of dedication was held in the afternoon at 3.30 o'clock. A large congregation filled the audience-room, the adjoining Sunday-school room, and the gallery. Many prominent ministers and laymen of our church in Boston and vicinity were present. The board of trustees of the Centre Church, Malden, came in a body.

The musical program, which was rendered most effectively by a double quartet, was as follows: "King, All Glorious" (Barnby). "Te Deum in B Minor" (Buck). Arias for contralto, "O How Lovely is Zion" (Trowbridge), was finely rendered by Mrs. George L. Robbins. Mrs. Lewis R. Speare sang with great beauty and power Gounod's "Peace I Leave with You." Both the solos were accompanied with the organ and violin, the latter instrument being played by Miss Agnes B. Trowbridge, daughter of Mr. J. Eliot Trowbridge, the organist and director, whose taste, skill and faithfulness are evidenced in all the work he does.

The "Invitation to Praise and to Prayer" was read by Dr. Geo. F. Eaton, presiding elder of Cambridge District. Bishop Mallalieu prayed in the Spirit, with broad and loving outlook. Rev. Luther Freeman, pastor from 1896 to 1898, read the first lesson, and Rev. George H. Perkins, pastor from 1879 to 1880, read the second. The responsive reading was led by Rev. E. H. Hughes, pastor from 1892 to 1896. Bishop Foss preached with great power from Isaiah 21: 11-12, "Watchman, what of the night? The morning cometh." He sketched the progress of Christianity down the century, and with burning

words pictured the remarkable advances made in India and in other heathen lands. It was a sermon of triumph. The glories of the coming kingdom were revealed in brightness.

The entire board of trustees stood before the chancel while Mr. Speare, who has been president of the board from the organization, presented the church to Bishop Foss for dedication. After the doxology was sung the venerable and venerated Dr. William Butler ascended the pulpit and pronounced the benediction.

A day of rare beauty, a people rejoicing in the accomplishment of a great task, and a program carried out in all its parts as planned, conspired to make the occasion memorable. The only re-

looking into the auditorium, and three large class-rooms. A stairway at the right of the main entrance connects these three floors directly.

Rolling partitions are used between the vestry and the auditorium, and in some cases between the class-rooms. It is thus possible to throw the vestry and auditorium together. The vestry has movable chairs, and will seat two hundred persons. Very comfortable cushioned pews are provided in the auditorium where 450 people can be accommodated. The gallery will contain at least one hundred more, so that the full capacity of the entire auditorium is 750 sitters. The auditorium roof is open beneath, and is supported



METHODIST EPISCOPAL CHURCH, NEWTON CENTRE, MASS.

[Designed by Andrews, Jacques & Bantoul, Architects, Boston.]

gret was for the unavoidable absence of Rev. William I. Haven, pastor from 1884 to 1887. Mr. Haven expected to be present until a few days before the time, when important duties called him West. With this one exception, all the living pastors were present. But one of the pastors has died — Dr. Bradford K. Peirce, who gave four years of faithful and very effective labor to the church in the early period of its history.

The report of the continued services in connection with the dedication of this church will appear next week.

The drawing accompanying this description shows the exterior of the Newton Centre Methodist Episcopal Church, as seen from the park in front of it. The building consists of a simple oblong mass containing the auditorium and vestry, flanked by a robust tower in which is the main entrance. This tower has a plain, steep pyramidal roof flanked by a turret on the corner. In the tower provision is made for bells, and their location is indicated by louvre windows. The whole front of the tower below the belfry stage, serves to emphasize the main entrance to the church. This entrance is in the form of three successive arches receding from the front. It is sixteen steps above the level of the grade outside, and is approached by a broad flight of steps and a landing of ample dimensions. In the western gable the three grouped windows mark the location of the vestry and the class-rooms above it. On the north side of the church is another entrance corresponding to the main entrance above described, but of more modest character.

The building is in three stories. The basement is practically all above ground, and contains a large double parlor, a dining-room 40 x 51 feet, kitchen, cloak and toilet rooms, a trustees' room and choir room, and boiler room. The first or principal story contains the auditorium, a vestry or Sunday-school room, and three class-rooms. The second story consists of a gallery

by trusses of ingenious and simple treatment. These trusses are of hard pine, stained a deep red, the ceiling being sheathed with oak.

The chancel in the eastern end of the auditorium is an arched recess of some twelve feet in depth. The communion table stands against the rear wall of the chancel, and is raised thirty inches above the main floor of the chancel. The altar rail extends from the wall either side of the

SKILLFUL COOK'S DUTY

Should Make Food Taste and Look Well

The true science of cookery is to select proper and nourishing ingredients and then prepare them in such a manner as will please the taste, and incidentally the eye.

The most valuable food will not long agree with a person if its taste is disagreeable. This does not argue that all nice tasting articles are nutritious and nourishing. However, it is the duty of all food experts to produce delicious food and from the best possible ingredients, and to have a comprehensive knowledge of the laws of digestion and assimilation.

Grape-Nuts, the new food, made by Postum Cereal Co., L'Am, Battle Creek, and now on sale at grocers, is thought to be the highest type of scientifically made food thus far produced.

It possesses the delicate sweet of grape-sugar, with a new and peculiar flavor of a most winning character, while the processes of manufacture have brought the food to such a condition that it is absorbed by the system in a most natural and healthful manner.

table toward the front for seven feet; and then across toward the centre of the chancel, leaving a gateway in front of the table. Seats for ministers are arranged as benches against the side walls of the chancel. The pulpit, which is of brass and most beautiful in design, stands on the south side and is raised above the main chancel floor. It extends over the steps, which reach across the entire front of the chancel. A lectern of brass and a kneeling bench occupy the other side of the chancel. A font of Vermont marble stands on a platform just outside the chancel. To the right is the pastor's room into which a concealed door opens from the chancel, with steps leading to the basement, and on the left is the organ with the choir gallery in front. The members of the choir will enter through choir room in the basement by stairs leading directly to the choir gallery. The musical library of the church is kept in the choir room.

The general finish of the auditorium is quartered white oak slightly deepened in color. Throughout the rest of the building slashed red oak is used. The windows of the principal rooms in the building are filled with amber colored glass set in lead in diamond patterns. The social rooms in the basement are carefully finished and decorated in harmony with their purposes. The general planning of the building is very simple, straightforward and convenient. The whole work of construction was done under a contract with Pitman & Brown of Salem at a cost of less than \$30,000. The dimensions of the building are 115 feet in length, with a frontage of 80 feet. The external width of the auditorium is 60 feet. The whole exterior wall is of local rubble stone with trimmings of Milford granite.

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Intending buyers will find in our Dinner Set Department (3d floor) an extensive variety of Table China, including the newer designs in our late importations. The exhibit includes the old standard patterns, in the old Blue Canton China, the old Blue Onion Meissen China, the old Blue Willow Ware, and Wedgwood shapes, in sets or parts of sets, as desired.

All grades, from the moderate cost up to the expensive China Services, from the Minton and Cauldon potteries, including the designs of the best English, French, German and Chinese potteries.

An attractive display of richly decorated China Plates in single dozens for Wedding Gifts, costing from \$5.00 to \$300.00 per dozen.

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EPISCOPAL VISITATION FOR 1899.

(June-December.)

[CHRONOLOGICAL]

CONFERENCE	PLACE	TIME	BISHOP
N. Montana Mis., Great Fls., Mont.	Livingston, Mont.	Aug. 3.	Joyce
Utah Mission	Salt Lake City, Utah	" 9.	Joyce
Nevada Mission, Susanville, Cal.	" 24.	Ninde	
Wyoming Mis., Casper, Wyo.	" 24.	Joyce	
Cincinnati, Ohio	Dayton, O.	" 20.	Andrews
Colorado	Denver, Colo.	" 30.	Joyce
St. Louis Ger.	Mt. Pleasant, Ia.	" 30.	McJabs
Black Hills	Sturgis, S. Dak.	" 31.	Warren
Norweg. & Dan.	Minneapolis, Minn.	" 31.	Foss
Idaho	Boise City, Id.	" 31.	Vincent
N. W. Nebraska, Valentine, Neb.	Sept. 6.	Warren	
N. W. Indiana	Frankfort, Ind.	" 6.	Hurst
California	Pacific Grove, Cal.	" 6.	Ninde
Cent'l German	Toledo, O.	" 6.	Fowler
Columbia River	Spokane, Wash.	" 6.	Vincent
Kentucky	Newport, Ky.	" 6.	FitzGerald
Indiana	Greencastle, Ind.	" 6.	Goodsell
N. S. W. Mis. Con., Red Wing, Minn.	" 7.	Foss	
West German	Enterprise, Kan.	" 7.	Merrill
West Nebraska	Broken Bow, Neb.	" 13.	Warren
Chicago Ger.	Milwaukee, Wis.	" 13.	Hurst
Central Ohio	Toledo, O.	" 13.	Andrews
East Ohio	Alliance, O.	" 13.	Mallalieu
Michigan	Irons, Mich.	" 13.	Fowler
Puget Sound	N. Whatc'm, Wash.	" 13.	Vincent
Detroit	Detroit, Mich.	" 13.	Goodsell
Des Moines	Denison, Ia.	" 13.	McCabe
Western Swed.	West Hills, Neb.	" 14.	Merrill
Northern Ger.	St. Paul, Minn.	" 14.	Foss
California Ger.	Los Angeles, Cal.	" 14.	Nindef
Cent'l Swedish	Galesburg, Ill.	" 14.	FitzGerald
Central Illinois	Macomb, Ill.	" 20.	Andrews
Nebraska	Lincoln, Neb.	" 20.	Warren
W. Wisconsin	Baraboo, Wis.	" 20.	Hurst
S. California	Los Angeles, Cal.	" 20.	Nindef
North Ohio	Delaware, O.	" 20.	Mallalieu
Oregon	Salem, Ore.	" 20.	Vincent
Illinois	Charleston, Ill.	" 20.	FitzGerald
Ohio	Columbus, O.	" 20.	Goodsell
Northwest Iowa	Sioux City, Ia.	" 20.	McCabe
Genesee	Bath, N. Y.	" 27.	Merrill
S. Illinois	Mt. Carmel, Ill.	" 27.	Andrews
North Nebraska	Omaha, Neb.	" 27.	Warren
Wisconsin	Waukesha, Wis.	" 27.	Hurst
Erie	Jamestown, N. Y.	" 27.	Mallalieu
Pittsburg	Johnstown, Pa.	" 27.	Fowler
Minnesota	Northfield, Minn.	" 27.	Joyce
Iowa	Burlington, Ia.	" 27.	McCabe
West Virginia	Parkersburg, W. Va.	" 28.	Foss
Arizona Mission	Prescott, Ariz.	" 28.	Nindef
N. Pacific Ger.	Portland, Ore.	" 28.	Vincent
Miss. Con.	Elmira, N. Y.	Oct. 4.	Merrill
Central N. Y.	Rockford, Ill.	" 4.	Hurst
Rock River	Minneapolis, Minn.	" 4.	Joyce
N. Minnesota	Waterloo, Ia.	" 4.	McCabe
Upper Iowa	Hollow R'k, Tenn.	" 8.	Andrews
Central Tenn.	Peralta, N. Mex.	" 5.	Nindef
N. Mexico Span.	Atlantic City, N. C.	" 5.	Fowler
Miss. Con.	Rockford, Ill.	" 5.	Vincent
Central N. Y.	Minneapolis, Minn.	" 5.	FitzGerald
Rock River	Cleveland, Tenn.	" 11.	Foss
N. Minnesota	Huron, S. Dak.	" 12.	Hurst
Upper Iowa	Oklahoma City, Okla.	" 12.	Nindef
Central Tenn.	Winston, N. C.	" 12.	Fowler
N. Mexico Span.	Oklahoma City, Okla.	" 12.	FitzGerald
Miss. Con.	La Crosse, Wis.	" 12.	McCabe
Central N. Y.	Dayton, Tenn.	" 19.	Foss
Rock River	Blue Ridge,	" 19.	Fowler
N. Minnesota	Seward, N. C.	" 19.	Fowler
Upper Iowa	Alaska Mission		
Central Tenn.	Seguin, Tex.	Nov. 30.	Goodsell
N. Mexico Span.	Greenville, S. C.	Dec. 6.	Newman
Miss. Con.	Houston, Tex.	" 6.	Goodsell
Central N. Y.	Pratt City, Ala.	" 7.	Mallalieu
Rock River	Atlanta, Ga.	" 14.	Merrill
N. Minnesota	Montgomery, Ala.	" 14.	Mallalieu
Upper Iowa	LaGrange, Ga.	" 14.	Newman
Central Tenn.	Fort Worth, Tex.	" 14.	Goodsell
N. Mexico Span.	Austin, Tex.	" 20.	Goodsell
Miss. Con.	Rome, Ga.	" 7.	Merrill
Central N. Y.	FOREIGN CONFERENCES.		
Switzerland	Lausanne,	June 7.	Walden
South Germany	Speyer,	" 21.	Walden
North Germany	Berlin,	July 5.	Walden
Denmark Mis.	Odense,	" 19.	Walden
Norway	Kristiania,	Aug. 2.	Walden
Sweden	Klinckoping,	" 16.	Walden
Fin & St. P't'g	Nikolaisted,	" 30.	Walden
Mis.	Cent. China Mis.	Sept. 14.	Cranston
Cent. China Mis.	Nanking,	Oct. 4.	Cranston
Po chow	Ku-Cheng,	" 18.	Cranston
Hungaria Mis.	Conf. Sing-in City,	" 18.	Cranston
By order and in behalf of the Board of Bishops.			
EDWARD G. ANDREWS, Secretary.			
SYracuse, N. Y., May, 1899.			

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OBITUARIES

Life changes all our thoughts of heaven. At first we think of streets of gold, Of gates of pearl and dazzling light, Of shining wings and robes of white, And things all strange to mortal sight. But in the afterward of years It is a more familiar place, A home unhurt by sighs or tears, Where waiteth many a well-known face. With passing months it comes more near, It grows more real day by day, Not strange or cold, but very dear, — The glad home-land not far away. Where none are sick or poor or lone, The place where we shall find our own. And as we think of all we knew Who there have met to part no more, Our longing hearts desire home, too, With all the strife and trouble o'er.

—Anon.

Trussell. — The subject of this notice, Rev. Charles Francis Trussell, was the third in a family of four children of Ezekiel Knowlton and Emily Trussell, of New London, N. H.

Both paternal and maternal ancestry were Congregational, such noted divines as Samuel Wood, of Boscowen, Benjamin Wood, for over fifty years pastor of the First Congregational Church in Upton, Mass., and Luther Wood, of Vermont, deacons and other church officials being numbered among them; and with that denomination we find his first church affiliation.

When the lad was seven years of age the family came to Wilmot, where the subsequent sixty years of his life for the greater part of the time were spent. On the farm he gained health and a sturdy manhood. Nature was to him a pleasant study, birds and flowers being especial favorites. School-days were spent in "the little red school-house" and at Proctor Academy, Andover.

Mr. Trussell was twice married. Margaret Ann Goodhue, of Boscowen, sister of D. P. Goodhue, M. D., now of Springfield, was his first wife. Candace Reed Martin, of Grafton, was his second wife. These unions were blessed with four children, one being Rev. W. F. Trussell, of Minnesota; another, Flora Etta, a teacher of some note.

Both grandfathers were Revolutionary heroes, one losing an arm at Bunker Hill, while helping to carry Gen. Warren from the field, Moses Trussell by name; the other, Stephen Colburn, nearly starving while on duty in Canada.

The spirit of true patriotism being his, he, although not drafted, sent a man to the front to aid in quelling the Rebellion. The causes of temperance and education found in him a staunch supporter. In different official capacities he served the town of his adoption. In 1883, by popular vote, not bribery, he represented it in the general court at Concord. Being ever ready to extend the helping hand, even to those needing assistance who did not apply to him, he formed friendships that were lasting.

Among the manuscripts, penned in early life, we find: "For about eighteen years I lived in rebellion against God; trifling things engrossed attention, vain companions lured me. All this time God's Spirit did not cease striving, even though I sometimes did curse and swear. Sometimes, alone with my Bible, reading the curses pronounced against such wickedness as mine, I would weep, fall on my knees and implore mercy from the Lord. Thus time passed from early childhood. . . . After a faithful exhortation by Bro. Carter I was deeply convicted of sin, about a dozen of my mates requested prayers, but the devil pinned me to my seat by telling me I should 'not hold out' if I started; that I was ignorant, and was taking the wrong path. . . . I prayed fervently, the Lord was my help and blessed my soul. The brothers and sisters encouraged me on my way to Zion. . . . The duty of baptism presenting itself, I was

buried with Christ, and my soul rejoiced in the liberty of the sons of God. . . . One thing lies before me nearly all the time: Sinners, bound toward everlasting ruin."

After meeting and surmounting great and numerous obstacles, the young Christian, a member of the Methodist Episcopal Church since about Jan. 17, 1858, received, May 28, 1859, a license to preach, from his presiding elder, Rev. Lewis Howard. This man of God proved a faithful counselor and friend; and it is interesting to note that, when the veteran was nearing his ninetieth year, he chose the younger minister as his aid, and together they shared the responsibility of the charges of Grantham and Springfield.

Mr. Trussell was ordained, in Rochester, April 1, 1875, by Bishop Janes. Possessing a fraternal regard for all God's children, members of whatever denomination, and especially clergymen, found with him a cordial greeting and a home. Much of the labor of his forty years of ministerial life was done gratuitously, he pleasantly remarking that, "It is good to have a strip of land to lean upon for potatoes and beans, as then one can do much without salary that the ordinary minister cannot." His style was vigorous, and the religion taught was calculated to awaken the highest and best in his hearers, to be supplemented and perfected by divine grace. His work was far-reaching and its results happy. To God he ascribed the glory. Time and money were freely given for the benefit of Kearsarge Camp-ground and the annual session of religious services held thereon. Of the Association he was secretary for twelve years and treasurer for sixteen years. His work there, as elsewhere, was done in an unobtrusive manner, himself amply rewarded if only the cause he loved could thereby advance, souls be brought from darkness to light, and the name of God be hallowed.

Jan. 9, 1899, Mr. Trussell met with a terrible accident that, on the morning of the 17th, ended his earthly career. The week was one of physical discomfort, at times anguish, but his mind was clear and his affections centered on heavenly things. Passage after passage of the Book was repeated and commented upon. "I wish I could preach one sermon," he said, on one occasion, "the text to be 'Christ is all and in all.' " "But you have used that already," said a relative. "Yes, I know I tried, but I see it so much clearer now. It is a great theme. I never could do it justice, but I'd like to try. 'Christ is all and in all; all and in all!'" Again: "I do not know how it will turn with me; for the sake of those who need me, and the work that needs to be done for His kingdom, I wish to get well; for myself it is well either way. Whether I live, I live unto the Lord, or, if I die, I die unto the Lord; whether, therefore, I live or die I am the Lord's." He was passionately fond of music. Such hymns as "Coronation," "Rock of Ages," "There is a Fountain," were special favorites, the first being the last ever called for. To be in the presence of this dying servant of God proved an inspiration, a revelation, to the Christian; to a skeptic it must have been convincing.

"Christ is all and in all" (Col. 3: 21) was used by Rev. D. E. Burns as the basis of remarks at the solemn farewell service, Jan. 21. Rev. Messrs. Turrell, of Grantham, Morrell and Tewksbury, of Wilmot, also assisted in the service.

Relative to the departed, highly commendatory notes have been received from Revs. Wilson, Martin, Presiding Elder Norris, and others. An extract from a letter by Rev. C. U. Dunning we give: "He seemed to me like a true man, a God-honoring man. Surely his Christian life, his usefulness among men, every way, his peaceful death, are an invaluable inheritance."

Our departed brother has been a constant subscriber for the HERALD over forty years.

May the All-Father strengthen and comfort our bereaved sister, for years tried by sickness, proving Himself the "widow's God!"

LESSURT.

Peckham. — Joseph F. Peckham was born in Middletown, R. I., in November, 1832, and died in Newport, R. I., Feb. 22, 1899.

Mr. Peckham came to reside in Newport at an early age, and for nearly sixty years his life was identified with this city. He was a mechanic and diligently toiled at his trade till near the time of his death. While he was a young man he united with the First Methodist Episcopal Church, Newport, and for more than forty-four years prized

its privileges and exemplified its principles. He was a man of genial disposition, having a kind word for all with whom he came in contact. With an even temperament, he illustrated the grace of patience and reminded his friends that they who endure to the end shall be saved.

He was attacked with pneumonia on Feb. 17, and survived only five days. He was conscious that it was his last sickness, and found comfort and strength in a living Saviour who walks with us in the darkness and the light, bringing joys on earth and rest in heaven.

J. H. ALLEN.

Youngcliss. — Mrs. Elizabeth Quinn Youngcliss, wife of John Youngcliss, was born in St. John, N. B., Feb. 4, 1830, and died, after one week's illness of pneumonia, in Berlin, N. H., March 26, 1899.

John Youngcliss and Elizabeth Quinn were converted and joined the Methodist Church in St. John, N. B., nearly forty-two years ago. About two years later they were married, and a happier, more devoted couple of earthly saints it would be hard to find. Eleven years ago they moved from St. John to Berlin, N. H., where they have ever since made their home. Six children have been born to them, four of whom are still living, three of them in this place.

Her influence in the home and in the church was on account of the mother in her, and the young people of the church never shunned but rather courted the presence of "Mother" Youngcliss. She was devotion itself to the church of her choice, and the dominating purpose of her life was to do something for somebody else.

We were with her in her last sickness. She confessed her desire to live in order that she might do more in the work of the church, but continued, "My Father knows best. I am content to have Him do as He wishes." She passed peacefully home about two hours before the preaching service on Sunday morning.

A. T. C.

Youngcliss. — John Youngcliss was born in one of the Shetland Islands, July, 1831, and died in Berlin, N. H., April 5, 1899. His wife had preceded him to the home beyond but ten days before.

When John Youngcliss was but seven years old he came with his parents to this country and settled in St. John, N. B. He was converted at the age of twenty-seven and joined the Methodist Church with a number of others, among whom was Elizabeth Quinn, whom he married about two years later.

After spending twenty-eight years in St. John, they removed to Berlin, N. H. One of their first inquiries was regarding a Methodist Church, and they were much disappointed in not finding one. They were among the first in working for a Methodist Church in this place, and were enrolled as charter members when the church was organized in 1892.

John Youngcliss was not known in Berlin as pre-eminently a man of public affairs, nor a man in political life, nor even one of her first business men; but he was known and best known as

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a Christian, honored and loved by all. His church was his first thought, not in a narrow denominational line, but, believing in the church of his choice, he was not a religious tramp. When you wanted him for work you knew where to find him. His faithfulness to the prayer and class-meetings was a worthy example and inspiration to all. A number of years ago an accident in the woods left him with a stiff knee. We have known him to return from his day's work three miles away, feeling so lame and tired that his first expression would be, "I'm afraid I can't get to class tonight." Good Mrs. Youngcliss would respond, "Oh, you'll soon feel rested, and it will do you good." Then as the bell would ring he would respond, "Well, mother, I guess you're right; I begin to feel better already."

He took severe cold the day his wife was buried, pneumonia set in, and in one week he had followed her to his reward. His last hours were a literal singing of his way to heaven. He loved music and his appropriate selections in the social meetings were always enjoyed. In the early part of the evening, the night of his death, he imagined himself in the prayer-meeting and gave one of his clear, plain testimonies. When too weak for anything else, three times during the night he sang with a clear, strong, distinct voice. The hymns were, "He Leadeth Me," "I Can Hear the Saviour Calling," and "My Heavenly Home is Bright and Fair."

In the swinging wide open of the gates for the entrance of these two saints, considerable of the influence of heaven has come down to us, and a number of former active ones, and also new ones, have entered upon the Master's work. True, indeed, they, being dead, yet speak.

A. T. C.

Barber. — Mrs. Nancy Carr Barber, wife of the late Rufus Barber, of Epping, N. H., passed from this to the life beyond on March 26, 1899. Mrs. Barber was born at Cabot, Vt., April 13, 1815, and had reached the ripe old age of 83 years, 11 months, 12 days.

She was the daughter of a Methodist preacher, Rev. David Carr. Under the teaching and influence of a godly home she early gave her heart to the Lord and rejoiced in His saving power, promptly uniting with the Methodist Episcopal Church, and in its communion and services finding her delight, ever remaining a consistent member of the same.

In 1846 she was united in marriage with Rufus Barber, of Epping, removing to Lawrence, Mass., where they made their home, and were both intimately and zealously connected with the interests of Methodism in that city, where their memories are still cherished by many. Later, returning to Epping, they resided here until both passed to the home beyond.

Mrs. Barber in her last sickness cherished constantly in her thoughts the desire for the salvation of friends whom she feared did not love the Lord as they ought, praying for them and asking others to pray. Her mind dwelt upon the Word of God, and passages of Scripture fell oft from her lips, among others Rev. 22: 14: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Mrs. Barber leaves two daughters — Mrs. Jane Miller of Canada, and Dora A. Barber of Epping. The funeral services were conducted by her pastor, March 29, at the home, and her remains were taken to Lawrence for interment, and laid beside those of her husband.

D. W. DOWNS.

Hill. — Mrs. Jane A. (Thompson) Hill, wife of D. A. Hill, of Kittery, Me., entered into rest at her home, April 8, 1899.

The earlier part of Mrs. Hill's life was spent in Eliot, Me., where nearly forty years ago she was converted under the pastorate of Daniel Waterhouse and joined the First Church. She was active in the work of the church and much interested in its prosperity, and was highly esteemed by all who knew her. About twenty-six years ago she came, with her family, to Kittery, and since that time has been a member of the Second Church.

The pastor has called upon her with profit to himself as the revelation, continued through

many years, of what the Lord can do for a human being in affliction, as for eighteen years she had been suffering from an incurable disease, ten years of which time she was confined to her bed. But notwithstanding her confinement she made many friends, and her presence and influence for good was felt in the community. So cheerful and self-forgetful was she, that her room did not seem like a sick room, and her condition was rarely spoken of and certainly not realized by those who met her. "Patient in suffering" was beautifully exemplified.

For the later years, though necessarily absent from the meetings of the church, yet was her influence for helpfulness felt in many ways. Her life was a sermon in living experience and she was ready when the summons came and plead with loving friends to let her go. In the last days her experience deepened, and the consciousness of the Saviour's presence was beautiful to see as the soul neared the time of laying down the suffering body to take possession of the glorified one waiting in Paradise.

Her sister, Mrs. Chandler Brooks, of Kittery, survives her as the last member of the family. A devoted husband and children — Mrs. Dr. Jenkins, of Portsmouth, N. H.; D. Edward Hill, of Newburyport, Mass.; Geo. A. Hill, of Bath, Me.; Mrs. Fred P. Hitchings, of Boston; and Miss Annie Hill — have done what could be done to make her life a happy one.

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[Continued from page 667.]

galleries guarded so that occupants may not become giddy when they rise. For several years there have not been people enough in said galleries to render any such precaution necessary. The Doctor has won the heart of Arba Pierce, the local wild florist, who has presented him with his largest, earliest and prettiest bunch of trailing arbutus. Capt. E. G. Barrett of the City Guards gave a very interesting recital of his adventures in Cuba before the people gathered in the vestry, May 2. He was assisted with lantern slides by Mr. Matthews of the Lake View Church.

QUIN.

Boston Preachers' Meeting.—The Preachers' Meeting was addressed by Prof. Geo. K. Morris, of Boston University, on "Personal Magnetism." Next Monday the regular meeting of the Evangelical Alliance will occur, and one week later a discussion on "The Apparent Decline of Methodism in New England." Rev. Franklin Hamilton was elected to serve on the executive committee in place of Rev. L. H. Dorchester, who resigned.

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INTERNATIONAL MISSIONARY UNION.—The sixteenth annual meeting of the International Missionary Union will be held at Clifton Springs, N. Y., June 14-16. All foreign missionaries of any evangelical denomination are eligible to membership and entitled to free entertainment. Additional information can be obtained by addressing Mrs. C. O. Thayer, Clifton Springs, N. Y.

METHODIST SOCIAL UNION—Ladies' Night of the Methodist Social Union will be held at the American House, 50 Hanover Street, on Monday, May 15. Reception at 8; dinner at 8.45. Music by the quartet of First Church, Lynn; Rev. S. Parkes Cadman, D. D., of the Metropolitan Temple, New York, will be the guest of the Union. Subject: "The Mission of Methodism." Tickets to members, 50 cents; to ladies and friends, \$1.50. On sale at Book Room. Membership tickets for the balance of 1899, only \$4. VERNON B. SWART, Sec.

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FIRST CHURCH—EPWORTH LEAGUE ANNIVERSARY.—Sunday, May 14, will be observed as Epworth League Day, it being the tenth anniversary of the organization of the chapter. At 10:30 a. m. the address will be made by Dr. E. R. Thordike, presiding elder of Lynn District. In the evening at 7:30 the speakers will be Rev. Dr. George Crawford, Secretary Mahaffy of the Boston Y. M. C. A., and the pastor, Rev. Franklin Hamilton.

W. F. M. S.—The regular meeting of Cambridge District will be held afternoon and evening of Thursday, May 18, in the Woburn church. Sessions at 2 and 7. Reports, business and other matters of interest in the afternoon, young people's rally in the evening. Address by Dr. Julie Plummer. Supper, fifteen cents. Each auxiliary is requested to send three delegates and secure as large an attendance as possible. All young people are cordially invited to the evening service.

Trains leave Union Station at 1:00 and 2; 5:14, 5:44, 6:14, 6:19 and 6:44. Church on Main St., ten minutes' walk from station, on the line of North Woburn electric.

GRACE G. SMITH, Rec. Sec.

—The Evangelistic Association of New England is to hold its twelfth annual meeting and conference in the Park St. Congregational Church from Monday noon, May 15, to Wednesday evening, the 17th. Among the speakers will be Rev. Edward Judson, D. D., of New York city, son of the great missionary, Rev. A. T. Judson, D. D.; Mr. S. M. Sayford, the college evangelist; Rev. A. E. McKenzie, D. D.; Rev. C. L. Jackson; Rev. Rufus Taft; Henry Varley, the English evangelist; and many other evangelists and missionaries of the Association. Wednesday afternoon, May 17, at the business men's session, Edward Kendall, Esq., of Cambridge, Gen. Howard L. Porter, and others, will speak.

—The power of interpretative reading of the Bible has not been sufficiently appreciated by our ministry. At the biennial meeting of the General Federation of Women's Clubs in Danvers last June, Miss Helen M. Cole of Boston presented the subject, "The Bible as Literature with Interpretative Readings." These readings created so deep an impression that Miss Cole has since been asked to present her subject to numerous women's clubs in the East and West. Aside

from her work in the clubs Miss Cole has occupied the pulpits of churches of various denominations, the readings from the Bible taking the place of the sermon at the Sunday services. She also conducts classes for clergymen in voice training and Bible and hymn reading. Next Monday, in Chipman Hall, Tremont Temple, Miss Cole gives a special reading to some of the clergymen of Boston and vicinity.

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